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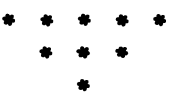
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SCRIPTURE AND NATURE.





Scripture and Nature.



SCRIPTURE AND NATURE

(TWO IMMUTABLE THINGS)

TESTIFYING TO CHRIST;

OR,

THE ANALOGY BETWEEN HORTICULTURE AND DIVINE HUMAN-CULTURE,

INTERPRETING THE HIGHEST SPIRITUAL TRUTHS.

"Not a mere accident. But a Divine pre-arrangement."

LONDON:
HODDER AND STOUGHTON,
27, PATERNOSTER ROW.
1872.

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141. k. 487.

"In the vast area of the Creator's works, and methods of working, in Nature:—Is there to be found *one* well-established fact, presenting points of resemblance so parallel and obvious, that, on comparison, may rationally be taken as a designed analogy between such works and ways and the peculiar doctrines and deep mysteries of Inspiration?—any *one* well-defined process in the province of Nature that can aid our conception of those spiritual truths?" (Page 9.)

PREFACE.

In the interest of Biblical truth and personal religion, it is proposed in the following treatise to collate and expound, for popular use, a particular page, or *episode*, of the Book of Nature, and a particular, but *constituent*, page of the Divine Revelation; with a view to bring out another of the many-sided aspects of the sympathy subsisting between the parts of the great unity—the material and spiritual system of God. It is primarily an attempt to trace the same Supreme mind operating in nature and in grace; and thence to illustrate paramount, but perplexing, spiritual truths, thought to be susceptive of an additional instalment of illustration from a Scripturally indicated, but unexplored source,—a source of illustration easily recognised by theologians, rudimentally, but hitherto untraced in its analogical supplies, and to its ultimate

bearings by other writers, at least to the author's knowledge.

It has been said,—"Whatever the man of science, in the region of matter, can see with his eyes, and touch with his fingers, let him examine freely; and let him proclaim his discoveries to mankind."

An accomplished naturalist remarks,—"The language of Nature is to most people a foreign tongue; and notwithstanding the vast stores of spiritual literature which it enshrines—thoughts the grandest and most important—they will not put themselves to the trouble of learning it; or rather, perhaps, there are so few grammars and lexicons of the language to tempt them to try. Every natural fact is a symbol of some spiritual fact; every object of creation is suggestive of some important moral truth."

The present effort to translate and apply one particular portion of Nature's volume has been very reluctantly taken in hand as far as either book-making or science is concerned. Nothing would have beguiled the writer to the responsible task he has undertaken, but a

fixed impression that the graphic lessons in Divinity he has himself derived from the *Garden*, during many years of interesting observance of instructive facts, might be useful to others; and also that it might prove to be a contribution of some slight value to the cause of Scriptural truth combined with the teaching of nature. Yet, now that it is accomplished (however imperfectly) he is thankful to confess it has been, during the pursuit, a source of unexpected pleasure to himself. It has opened to inspection the best of all commentaries—Nature's index to obscure truths.

The same feeling that prompted the task suggested also the propriety of attempting, for the benefit of the uninitiated, an intelligible exposition of the artificial process it introduces, showing the obvious connection in this case, and in that which it elucidates, between cause and effect.

In the analogical theory suggested in these pages—having for its basis the horticultural process of grafting—regeneration as effected in vegetable natures, and regeneration as effected in human nature, are compared, and

their resemblances set forth in detail; whence a rational and Scriptural inference is deduced as to the ultimate dignity and Divine relationships of redeemed humanity. The nature of man is regarded under its dual aspect of a material body, and an intellectual and moral soul; and his spiritual and moral condition, as Scriptually represented by the *old* nature and the *new:* "in Adam," or "in Christ."

"To the law and to the testimony." Scriptural phraseology and quotations from Holy Scripture will be seen to be largely made use of, and this for the purpose—by "*reasoning out of the Scriptures*"—of securing to as large extent as possible *the sanction of Divine Truth*, and of allowing it to be its own and best interpreter.

The author cannot debar himself the pleasure of recording in this preface that, after his little book had almost arrived at its "Finis," there fell into his hands two invaluable works*

* "The Fatherhood of God." By Rev. R. S. CANDLISH, D.D., Principal of New College, Edinburgh.

"The First Epistle of St. John Expounded in a Series of Lectures." By the same Author.

expounding, exegetically and lucidly, certain theological points of peculiar interest embraced in this treatise. Much of the contents of those volumes—by cogently establishing, but by an entirely different method, the *identical conclusions*, with regard to *those higher points* of Biblical truths to which *this analogical theory naturally* conducts,—favours the gratifying thought of a mutual corroboration and endorsement: arriving at the same terminus by a different line of travel. Those ulterior points of Divinity, "in a stately argument," are admirably discussed by the eloquent preacher and writer; who also shows, by extensive quotations from eminent authorities, ancient as well as modern, that the conclusions referred to are not "novel opinions," although, unhappily, they have not been hitherto adequately studied by the Church.

The author is happy to acknowledge obligation to "Loudon's Encyclopedia of Gardening"; and also to other distinguished writers for valuable quotations (to be found in the Appendix) which breathe a warrant for the scheme of illustration pursued in this work.

With all its admitted imperfections, this humble attempt to illustrate from Nature the great things of God's Word is submitted with much deference to the candour of "*men, brethen,* and *fathers*" in Christ, as a suggestive offering: orthodox theology under a varied but kindred aspect.

*** Since writing the above, it is thought desirable to add that, although prior to the completion of this treatise, as already intimated, the author *was not aware of the existence of any other treatise* on a similar subject, very lately he has been favoured with the sight of two or three excellent articles in the "Christian Treasury," 1866, by the Rev. W. Arnot. They affirm very decidedly the analogy of Nature's regenerative process, and are deeply interesting papers. The same remarks apply to two works by the Rev. Hugh Macmillan, "Bible Teachings in Nature," and "The True Vine"—interesting and instructive beyond praise.

CONTENTS.

PART FIRST.

CHAPTER I.

INTRODUCTORY.

PAGE

The Divine Method of teaching by Emblem—A Wilderness—Garden—Trees, their emblematic vocation—Important question concerning the unity of Nature and Revelation—Keble—Progressive knowledge of the Bible—The great Teacher's method, and St. Paul and his argument—Use made of his argument—Two physiological facts—The one Revelation of God consists of three books—Their unity—their abnormal facts—their sufficiency 3

CHAPTER II.

HORTICULTURAL GRAFTING.

Nature's Emblem of the doctrines of Grace.

Proposition stated—Method of pursuing it—Nicodemus—Necessity of Regeneration—Importance of its emblem—Grafting of trees—Its use in Scripture—How employed by the Apostles James and Paul—Grafting described—Its use—Another method—Results—Grafting a representative idea—Its value and its extent—Budded standard Rosetree—A simile—Demonstrative teaching—Our Lord's use of it—Scripture similitudes indicating the principle—Identity of principle in Nature and Grace—Agency in the two departments compared—Two preliminary coincidences—Co-

PAGE

incidental teachings — Divine Sovereignty—Change of Nature and character, a comparison of trees and human subjects 23

CHAPTER III.

GRAFTING CONTINUED.

Analogy particularly described—*First*—Treatment of the Brier as the type, suggestive of the work of the Holy Spirit in man—Parallel action in Nature and Grace—Diversities of operations.—*Second*—Treatment of fallen man compared with that of the brier—Statements and implications of Scripture—the great change described by other figures—Harmony between these operations in Nature and statements of Scripture 43

CHAPTER IV.

(PARENTHETICAL.) INTERMEDIATE CONSIDERATIONS.

Strong resemblance of the facts reviewed to the statements of Scripture—(Extract from Dr. Candlish)—Supposed sense of feeling—An objection stated and answered—Origin of Grafting.—Latent signs—(Apposite quotation)—Reservation and recognition—Prophetic foreshadowing of Grafting and that which it represents—Art of Grafting a timely intervention,—evidential, providential, and instructive—Apples and roses 59

CHAPTER V.

THE BUDDED ROSETREE.

Nature's emblem of the children of God.

The great change wrought—Physiological account of the action of grafting—Scriptural statement of the power of the Word —Difference between planting and grafting—Value of analogy tested. *Progress of the two renovated natures, tree and man. First*—The newly-budded Rosetree as suggestive of the new man—A literal statement of facts in a

PAGE

garden—Noteworthy coincidences attending adult and young converts.—Anecdote.—*Second*—Progress of the new man compared with that of the budded rosetree—Yields himself to God as those alive from the dead—Unequal growth of believers 79

CHAPTER VI.

EXTERNAL GRACE AND GUIDANCE.

The necessity of external agency to carry forward the good work in both the tree and the man—Both subject to hindrances impeding progress—(Note, on principle and adjuncts)—Blight—Storms—Overgrowth—Undergrowth—An apposite example—Backsliding—Two further resemblances—Incipience and growth—Diversity in unity—The depraved nature not at once destroyed by the graft, but condemned—Final issue—Triumph of the principle in tree and man—Scripture quotable in reference to each in common—Scripture contrast, In Adam or in Christ 93

PART SECOND.

CHAPTER I.

THE INGRAFTED WORD—THE DIVINE SCION.

Degenerate children of men become sons of God—Fatherhood of God and brotherhood of Christ to man, and indistinct perceptions—Angels manifest interest—Method of enquiry—Scripture statements—Import of "*the Word*"—Generation and regeneration—Results of each 117

CHAPTER II.

RELATIONSHIPS HUMAN AND DIVINE OF THE MAN CHRIST JESUS.

First—His relation to Jehovah—Official capacity as Mediator—Scripture testimony—*Second*—His relationship to man—Peculiar nearness of that relationship—Adoption through

PAGE

Him — (Note, Dr. Candlish) — Ancient Manuscripts — Atonement and reconciliation: Regeneration and Adoption—Archbishop Leighton—Partakers of Christ—Partakers of Divine nature—Relationship by regeneration-nature as well as by Adoption—Christ the reconstructor of humanity. 129

CHAPTER III.

ADAPTATION OF THE DIVINE SCION TO THE HUMAN SUBJECT.

Beautiful law of adaptation—(Note, Dr. Candlish)—Feasibility of the union of the two natures—Analogy of Botanical law —Tree of life—Hymn—Spirit of Prophecy—Coming Renovator foretold under horticultural images—First Adam and last—Adaptation universal—Tree of life—Import of the emblem—value and utility of the leaves of the Tree . 145

CHAPTER IV.

RESPONSIBILITY AND BLESSEDNESS.

Responsibility of man—Two communications of life—Bitter alternative—Pungent words of our Lord—Another parallel —Forbidden fruit and Bread of life—Displacement of the bitter root of unbelief by the Divine principle—Terminus of parallel lines—A superior sense remaining—Another future sense—Grand scale of man's destiny—Consummation of the analogy—Realization of Bliss—Ascription of praise . . 157

PART THIRD.—SUPPLEMENTARY.

CHAPTER I.

The same facts and doctrines under other aspects—Discrepancies reconciled—Brief remarks on John xv. 5 and Rom. xi. 24 175

CHAPTER II.

A comparison of conditions.—Contrast between the grafted and the ungrafted 181

CHAPTER III.

PAGE

Abnormal appliances, natural and divine, to reconstruct subverted constitutions—These stated and compared, with reflections and inferences.—*First* — Showing the peculiar mark of the finger of God in the discovery of the art of grafting—Nature, Providence, and Grace represented in it. *Second*—Showing the parallel action of Grace in Redemption, Regeneration, and Adoption—Christ the new style of Man—Firstborn of the dead—The high and intimate relation of the regenerated to the Regenerator. . . . 189

CHAPTER IV.

Unity without Uniformity 211

CHAPTER V.

Youthful coincidences, and Good adult Seedlings . . . 217

CHAPTER VI.

Apparent failures, and a curious coincidence 225

CHAPTER VII.

First and second resurrection—Regeneration and Resurrection one continuous fact 231

CHAPTER VIII.

Symbolic value of the Tree of Life—Juxtaposition and identity of the Lamb of God and the Tree of Life—A meditation upon, including suggestive enquiries—Tree of Life and tree of death—The material Cross—(Abraham and Isaac)—Thought pursued—Another prescription—Transmission of the Divine nature—illustrated by Gospel facts—Eucharistic Supper—Transfer of Symbolic element—Eden's hieroglyphics—Tree of life and Tree of Knowledge of good and evil—A reasonable probability—Their parabolic teaching—Tree of Life and Bread of Life—"The Mind that hath wisdom". 239

CHAPTER IX. PAGE

Human trees of life—Another view of the Tree of Life—Prophetic allusions—Fruits—A simile—Individuality of redemption and regeneration—Scion-tree wounded—Extent of Christ's work and sympathy—Closing prophesy . . 263

CHAPTER X.

A parallel and analogous argument—Redemption a twofold scheme 277

CHAPTER XI.

Parallel and analogous examples—Regenerated men and grafted trees compared 287

CHAPTER XII.

The Ark of the Covenant and Holy of Holies and their contents—Pot of Manna—Aaron's rod that budded—Tables of the Covenant—Inference from St. Paul that these represent Christ—Warrant and teaching of these sacred treasures—Mosaic and Christian analogous tokens 295

CHAPTER XIII.

The Book of Life: its connection with the Tree of Life—A Reverie 313

CHAPTER XIV.

Partakers of the Divine nature—Communicated to man—Intercessory prayer—Divine idea—Grand consummation . . 323

CHAPTER XV.

The Divine unity of working, by one specific principle, in the creation of mankind, and in the re-creation of a perfected humanity. 333

CHAPTER XVI.

Results of comparison—Summary of Analogy 349

APPENDIX.

Extracts from *Nature and the Supernatural* 361
,, ,, *The Reign of Law* 363
,, ,, *Good Words* 364

Part I.—Chapter I.

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"Search the Scriptures. They testify of Me."—JOHN v. 39.

"There is Another that beareth witness of Me; and I know that the witness which He witnesseth of Me is true."—JOHN v. 32.

"I have greater witness than that of John. The Father Himself, who hath sent Me, hath borne witness of Me."—JOHN v. 36, 37.

"There is one God, and one Mediator between God and men, the Man Christ Jesus."—1 TIM. ii. 5.

CHAPTER I.

INTRODUCTORY.

"Nature seems to hold out to us, here and there, wonderful adumbrations of Divine things."

THE inspired volume of revealed truth, upon whose authority alone depend the facts and eventualities of Christianity, records the creation of man in the image of God, the history of his woful fall, and the methods of Divine grace in redemption. "THE WORD"—who, "in the beginning," said, "Let there be light, and there was light"—while, in infinite wisdom, inditing those sacred records, condescended to employ illustrations, figures, and similitudes more or less intelligible to all. Hence, while the wilderness and the desert represent the state of mankind as separated from their Maker, and living without God and without hope in the world, a garden represents the beautiful contrast of the Church of Christ, composed of

those who, in virtue of those methods of grace, are collected from the world. A garden is a plot of ground enclosed, and furnished with plants and flowers and goodly trees. As a garden is separated from the common ground, to be appropriated to a particular use, so the Church of Christ is collected from the world estranged from God to exemplify His beneficent grace. In a garden no good thing comes up naturally of itself, but as it is planted, grafted, or sown; so no good thing is found in man, or in the Church, but as it is planted or grafted by the heavenly Husbandman.

Gardening is coeval with the history of man, and, while it is the most ancient and universal of all occupations and enjoyments, it is the most natural—perhaps the most inviting and instructive—of all. For, in a garden the Creator's wisdom, power, and goodness are legibly inscribed in characters of beauty and joy; and there His works, and ways, and Word—even the method of His grace—are seen to harmonize, at least, by those who "regard the works of the Lord, and the operations of His hands."

Gardens, in all ages, have been the *beau-idéal* of pleasant places, and, in all civilized regions and climes, have been desired and cultivated for delight and repose. The Scriptures, also, invest them with the same halo of beauty and desirableness, making

them the emblem of the Church on earth in many respects, but more especially, though faintly, of her consummated joy in heaven.

When man was created in the image of his Maker, intelligent and holy, he was placed in the Garden of Eden ; when he fell into sin, banishment became his wretched lot : but when, by the appliances of the Gospel, he is restored to obedience and the love of God, he again rejoices in the garden of God—the Church of the redeemed.

A garden was the scene of humanity's fall ; a garden was the scene of the agony of redemption ; in a garden was the Lord's sepulchre, and the place of His resurrection ; the promised "paradise of God" will be the grand theatre for the eternal manifestation of the glories of the Redeemer's triumph ; and it is a garden from which we have drawn our present figurative instruction.

The most conspicuous occupants of a garden are its trees, either for ornament or fruit. It is remarkable how much figurative prominence throughout Scripture is given to trees : to that vegetable portion of God's creation whose occupancy of the surface of our globe vies with that of the human race in extent and number. They are, besides, so universally conspicuous, either for great size or longevity, beauty or utility, as to invest them with familiarity and admiration in every

mind. It cannot be doubted that much that is significant in the Divine schooling of mankind is connected with these facts.

From the garden point of view, from which this is written, and from that of man as the pristine native of a garden, and as universally interested therein, trees, in their emblematic vocation, are peculiarly and intelligently instructive; having, under a variety of aspects, a well-defined "shadow of good things to come, if not the very image," of those spiritual things which are so signally represented by them. All intelligent readers of Scripture know how to appreciate the important types of heavenly things supplied from the animal kingdom—"The Lamb of God, which taketh away the sin of the world," and "The Lion of the tribe of Judah." So let us welcome and enshrine like precious contributions from the vegetable kingdom; and in trees, especially *in some trees*, let us recognize our symbolic teachers as silent preachers of righteousness, as ministers of Christ, as expositors of the agency of the Holy Spirit; and, indeed—when comprehensively regarded under certain aspects to be presently introduced—as portraying an *auxiliary interpretation* of the whole scheme of our holy religion.

"*Tongues in Trees.*"—The obvious fact of trees standing at the head of the vegetable creation, as

man does at the head of the animal kingdom, is highly suggestive of their fitness to illustrate, pictorially, after the Divine method of teaching, the great mystery in relation to God and man. The design of each of the two Divine Revelations—of Creation and Christianity—appears to be twofold: first, sufficiently to reveal God to man, and man in his relation to God; and then, how man may rise to the knowledge, purity, resemblance, and love of God, his Maker and Redeemer. The vast fields of infinite space, endless duration, and universal existences, with all the forces and possibilities with which they are associated, are almost totally unrevealed.

The opening facts of the history of our race exhibit—"the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil." Both good and bad men, in Scripture, are compared to trees. The godly are called "trees of righteousness," bringing forth "fruits of righteousness." Of the ungodly it is written, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." "A good tree bringeth not forth evil fruit, neither doth a corrupt tree bring forth good fruit." "Make the tree good, and his fruit good." The law declares, "Cursed is every one that hangeth on a tree." Of Christ it is written, "Whom they slew and hanged on a tree."

"He bare our sins in His own body on the tree." "To him that overcometh will I give to eat of the Tree of Life."

Many, and in rich variety, are the types and emblems employed in Holy Writ to set forth the nature, action, and effects of the Spiritual kingdom of Christ. Some are drawn from the animal kingdom, some from the vegetable, some from domestic life, and some from the elements and other powers of nature; and all are wisely adapted to aid the obtuse capacities of man to comprehend the spiritual things in which he is so deeply concerned.

In the theory suggested in the follbwing pages, the purpose is not to treat of trees in general, and their varied teachings: on the contrary, leaving them almost altogether, *one representative emblem in particular* has been selected for the particular illustration of the most marvellous of facts; and that *one* is drawn from this class of the vegetable kingdom. It is intimately connected with the foregoing remarks; but, before introducing that emblem, with which the next chapter begins, a few observations are necessary with reference to its parabolic mission.

Great importance—the very highest—attaches to the interesting and, in all respects, urgent and reasonable inquiry:—

Has Nature, or, rather, the God of Nature, given any sign or, by His works, any intimation or clue, by which earnest observers and ingenuous inquirers after truth may, with an assured conviction, conclude, that *God is one in Nature and in Revelation?* In other words—Is there to be found in the vast area of the Creator's works, and methods of working in Nature, any isolated fact exhibiting a specific resemblance, that may reasonably be taken as a *designed analogy* between such works and ways, and the peculiar doctrines and deep mysteries of Inspiration?—any *one* well-defined process in the province of Nature that, as a corresponding phenomenon, can aid our conception of those deep mysteries?

An author may often be known by peculiarities of style in his writings, without his avowal of authorship. An artist may be recognized in his productions by a mannerism peculiar to his works, apart from any avowal of authorship on his own part. If we mortals cannot by "searching find out the Almighty to perfection," we may, by a diligent and devout observation of His works, and from a *careful notation of analogies*, approximately trace His footsteps; and so may adoringly admire, when we cannot fully understand, His profound *methods of working* in the several departments, material and spiritual, of His vast domain: not only His

usual methods of working by fixed laws, but those *very few*—with a Divine purpose very few—other peculiar methods which, to us, *appear abnormal.* Thus reading His works and ways, we may feel assured that "it is the Lord's doing, and marvellous in our eyes." Besides, we are Divinely informed that the whole visible creation is charged with a rich measure of instruction for our benefit: "For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that all are without excuse." "He left not Himself without witness." Not only in general are the whole earth and heavens—our very *gardens* are full of His witnesses, collateral witnesses of His revelation. For

"There is a Book who runs may read,
Which heavenly truth imparts;
And all the lore its scholars need,
Pure eyes and Christian hearts.
The works of God above, below,
Within us and around,
Are pages in that Book *to show*
Where God Himself is found.
The glorious sky, embracing all,
Is like the Maker's love;
Wherewith encompassed, great and small,
In peace and order move.
One name above all glorious names,
With its ten thousand tongues

The everlasting sea proclaims,
  Echoing angelic songs.
The raging fire, the roaring wind,
  Thy boundless power display;
But in the gentler breeze we find
  Thy Spirit's viewless way.
Thou who hast given me eyes to see,
  And love this sight so fair,
Give me a heart to *find out Thee,*
  And read Thee everywhere."—KEBLE.

Without doubt there is, has been, and, from the constitution of things, must be, a *gradual* and growing understanding of the Bible: a progressive development of Christian truth; and this, perhaps, in part, as from time to time the facts of physical nature become better understood; but chiefly as their analogous relation to the Christian scheme becomes recognized by Bible students, divinely convinced by advancing light. "As the whole scheme of Scripture," says Bishop Butler, "is not yet understood, so, if ever it comes to be understood without miraculous interpositions, it must be in the same way as natural knowledge is come at —by the continuance and progress of learning and liberty, and *by particular persons attending to, comparing, and pursuing intimations scattered up and down it,* which are overlooked and disregarded by the generality of the world. For this is the way in which all improvements are made: by thoughtful

men *tracing on obscure hints*, as it were, dropped us by Nature accidentally, or which seem to come into our minds by chance."*

The Great Teacher has left us His own example, and the inspired Paul, and Peter, and James, and others, have done the same, of *extracting Divine teachings from the facts of the material universe* in illustration of revealed facts. St. Paul, on one memorable occasion, put this pertinent question, "Why should it be thought a thing incredible with you that God should raise the dead?" seeing "He giveth to all life and breath and all things." And the same Apostle, in his sublime argument (1 Cor. xv.) to show the reasonableness of the then novel doctrine of the resurrection of the dead, adduces, *in illustration of it, an established physiological fact drawn from the vegetable economy of Nature*, as a collateral instance—in the transmutation—of *life evolving and rising out of death.* He says, "That which thou sowest is not quickened, except it die: and that which thou sowest is not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own

* "Drawing conclusions from particular facts made known by immediate observation of Nature."—PROFESSOR HUXLEY.

body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And *as we have borne the image of the earthy, we shall also bear the image of the heavenly.* Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

This long quotation is introduced believing many of its statements to be equally and legitimately applicable to the subject of this treatise — to

another Resurrection of the dead—a prior phase, *the incipient development* of the same great fact, namely, Regeneration. Our meaning will be more obvious by adopting an accommodation of St. Paul's question,—Why should it be thought a thing incredible with you that God should, in very deed, *regenerate fallen man*, in order to effect His declared purpose, *to raise him from spiritual death*, and restore to him the lost image of his Maker? That image, or moral likeness, consisting in love, knowledge, and true holiness.

The Apostle founds his argument upon the authenticated fact, that, "Christ arose from the dead, according to the Scriptures;" and thence deduces the doctrine, that, "As in Adam all die, even so in Christ shall all be made alive." To illustrate his argument he refers to that marvellous change and result which accrue in vegetation in the case of a seed-corn sown in the ground, and shows that the destruction of the grain of wheat, as such, is absolutely necessary to the future life of the germinating plant, which physical fact is an accepted scientific demonstration.

But a further and important reason for the long quotation is, that it furnishes an *inspired precedent for appealing to Nature for a fact*, in illustration of a difficult spiritual problem. In St. Paul's case the doctrine to be illustrated was the *resurrection*

of the bodies of the children of God; while in the present case the problem is, their *regeneration*, or, the prior quickening of their souls from spiritual death to spiritual life: the two cases being but the two parts of the same great work—the recovery of the soul, during our probationary state, being indispensable and preparatory to the future recovery of the body, and the perfecting of the man.

The quotation also supplies an inspired precedent for *adopting the same line of argument.* Both precedents are thought to be warrantably followed in the succeeding chapters; where the effort is to show, that the God of Nature has—*in this case also*, as in that—uttered a superhuman voice, given an intelligible sign, by *another physiological fact*, drawn, in like manner, from the vegetable kingdom, in illustration of the *essential doctrine* of spiritual life springing, by the Divine power, out of spiritual death.

By these two physiological facts it will be seen that Nature, by showing her own methods of accomplishing similar wonders, displays her collateral affirmation, by type and figure, of the first and second resurrection recorded in the Scriptures—the glorious triumph over a first and second death, the result of sin.* And her testimonies, in both cases,

* "The new birth is the same that St. John calls the first resurrection, and pronounces them blessed that have part in

are presented with her characteristic silent teaching—"The still small voice"—more potent to endorse the revealed—"Peace on earth, good will towards men," and to engage the attention of the thoughtful, than would be "the whirlwind, the earthquake, and the fire."

The grand and ultimate purpose of God in the great work of redemption becomes signally transparent through a comparison of essential, but imperfectly understood, portions of *His written Word*, with that abnormal instance of *His active work in Nature*, which it will be our endeavour to particularize. These, being thus somewhat minutely collated, the latter may come to be regarded as an illuminated illustration of the former: a sunbeam from heaven streaming in upon the Scriptures and upon our perceptions, through another avenue equally divine: demonstrating unity of Authorship.

Besides the books of Nature and of Revelation, there is the book of Divine Providence; and this last-mentioned may be regarded as the connecting link between the former two; all three together being popularly and properly called, "The one great Book of God." In the present attempt to

the first resurrection. The second death has no power over them."—ARCHBISHOP LEIGHTON.

show that "God is one in nature and in grace," it becomes manifest that Providence is an approving and active agency in the *three signal instances of successful interference* with Nature's ordinary laws with which these pages are occupied. Where it is maintained that each of those Divine volumes bears concurrent witness and testifies—of this doctrine of Regeneration, or New birth—by *one peculiar kind of innovation upon uniform and established laws;* such innovation or irregularity resulting in an extra-ordinary production, because effected by a novel and extra-natural method of production. Thus: *Nature* is seen, in the instance introduced, subjected to—and approving by the result—this signal innovation upon her uniform law of production. *Providence* is seen, in conjunction with Nature, superinducing, by means of this innovation, important temporal benefits to mankind.* In *Revelation,* we see *human-nature* subjected to a corresponding innovation, by means of which is seen *Divine grace, in conjunction with Divine providence,* so operating for, by, and upon *human-nature* as to superinduce all those inexpressible benefits to mankind which are partially (in most cases figuratively) described, in that revealed book of Divine truth, as the result God's gracious innovation upon His own established

* See pages 68-9.

laws.* Innovations, these, without violence, or disturbance of the Infinite rectitude; but, on the contrary, beautifully harmonizing with all that is known of the Almighty, All-wise, All-good—the Holy, Just, and True.

There are *three notable instances* of innovation upon the uniform laws of Nature, which will come under consideration in the course of this treatise, viz.,—The Incarnation of the "Man Christ Jesus;" the grafting of trees in horticulture; and the regeneration of men. The two latter, jointly, will occupy attention and comparison in the following chapter of the *first part.* In the *second* and *third parts* will be reviewed *what God in His Word has said,* comparing Scripture with Scripture—in connexion with *what this theory suggests*—of the high relationships established between the Redeemer and the redeemed: between the infinite God and the human sons of God; thence endeavouring to bring to the surface what has long been deep in mystification and obscurity—the rational and Scriptural sense in which believers become, indeed and in truth, the children of God by a tie of nature, as well as by adoption.

* "When the fulness of the time was come, God sent forth His Son, made of a woman, to redeem us, that we might receive the adoption of sons" (Gal. iv. 4, 5; Matt. i. 22; John iii. 3).

There is singular majesty in the fact, that "God—who at sundry times and in divers manners spake unto the fathers by the prophets;" and, since their times, has so signally appeared and "spoken unto us by His Son;" and, finally, by His inspired apostles; all combined in the canon of His Revealed Word—should, ever since, through all the centuries, have so profoundly shrouded Himself in clouds and silence from any visible, vocal, or other demonstrable, personal manifestation of His Being and Government. Except as these are manifested by numberless and magnificent hints, and unmistakable inferences suggested by Nature in her uniform laws, instructive facts, and diversified operations: and by the particular and general dealings of His providence in the world, and in His Church. So complete is His personal withdrawment! Nevertheless, so appreciable to our apprehension, everywhere, and in all things, is the great I AM, that we, His intelligent creatures, find ourselves absolutely surrounded, before and behind, above and beneath, with superabundant manifestations of the Omnipresent Deity. This obvious presence and protracted silence, Divinely point to the fact, that we, in *these last times*, are "shut up," to the ample teachings and guidance of *the three-volumed great Book of God.* "Verily, Thou art a God that hidest Thyself, O God of Israel,

the Saviour" (Isa. xlv. 15). But truly this GREAT GRAND BOOK is the benign expression of Himself, and of His goodwill, and it is the all-sufficient sunlight to enable us to "acquaint ourselves with God, and be at peace"—"to make us wise unto salvation, through faith in our Lord Jesus Christ."

The Bible being admitted by all sections of the Church to be the inspired Word of God, and as universally admitted to be self-interpreting; so must it ultimately be confessed, that the three great Books of the One Divine Author, spread open for our true and real education, do so harmonize in their respective teachings—so interlace, act, and react, upon each other's records, as to demonstrate, that the all-controlling munificent Hand that is visible in each of them is, One and Divine. "He left not Himself without witness." "God is His own interpreter." "The facts of Nature are the arguments of God."

Part I.—Chapter II.

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"I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."—MATT. xiii. 35.

"Make the tree good, and his fruit good: for the tree is known by his fruit."—MATT. xii. 33.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."—1 PETER i. 23.

"Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls."—JAMES i. 21.

CHAPTER II.

HORTICULTURAL GRAFTING—NATURE'S EMBLEM OF SPIRITUAL FACTS.

"Can the Ethiopian change his skin, or the Leopard his spots? Then may ye also do good, that are accustomed to do evil."

THE proposition to be established is, that a striking and very interesting analogy may be traced, and a parallel drawn, between a certain phenomenon in Nature and a corresponding phenomenon of Grace—between a set of facts in horticulture, and a class of truths in theology—between vegetable life and spiritual life—between the genus Tree and the genus Man.

In doing this, the effort will be to unveil *Nature's Emblematic Gospel*, and then compare it, progressively, with the revealed "Gospel of the grace of God;" tracing the coincidences common to each. As the result of this endeavour, devoutly and patiently pursued, we may hope to obtain, as by diagram and picture, an approach to an intelligent

solution of that universal and superhuman problem which constituted the perplexity of Nicodemus, when, in the darkness of his soul, as well as in the darkness of night, he went to Jesus as an inquirer after truth, saying, "Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him." With the authoritative, astounding, and thrice-announced declaration, "Jesus answered, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? . . . . *How can these things be?*"

This ruler of the Jews, Nicodemus, may be accepted as a representative man of the whole race of Adam, as coming thus under the scrutiny of Him "to whom all hearts are open, all desires known, and from whom no secrets are hid." From his position in society, and from the little we gather of his character, he was, without doubt, as good a sort of person, and as fair a moral specimen of humanity as was then living upon earth, in the estimation of his fellow-men. It can require no argument, therefore, to show that if he, and such as he, needed to be thus radically renewed in the spirit of their minds, then all classes and conditions of mankind need it also. For all are alike destitute of the Divine life: "all have sinned and come short

of the glory of God."* From the person of Adam the transgressor, all inherit the root-sin—a sinful nature: from the person of "Jesus Christ the righteous" all who are born again partake of the root-cure.†

As the resurrection of our Lord is held to be the "keystone of the arch of Christianity," so this vital truth—this resurrection from the spiritual death of the fall into spiritual life, by the new birth, thus propounded by Truth Himself, and as Divinely enforced by the Scriptures of truth—may be held to be the central and transforming principle quickening into new life every redeemed soul, and proving the turning point in the history of his eternal well-being. Just as the corresponding fact or process in Nature, which suggests the theory now coming under review, is the crisis or turning point in the history of the *vegetable type* we are intending to introduce.

* "And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he, answering, said, Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Jesus said unto him, Thou hast answered right: do this, and thou shalt live."—Luke x. 25—28.

† See Appendix A.

This type or emblem will *express an idea* pregnant with the sterling truths of Scripture, and that signally unites those two essentials of the great Salvation, *the grace of God* and the *faith of man;* for, "after the *name* of the Author of our religion, *Faith* is the chief term of the Bible, and is the correlate to that name"—an idea that works itself out, in the experience of individual believers, in conformity with the written Word. It also conducts our inquiries onwards and upwards to final and grand results—results which, however questioned by some, are, nevertheless, such as we cannot avoid on the one hand, or miss on the other, if we honestly yield to the teachings of God's Word, in connexion with its *witnessing work of God in Nature.* For, "While the tongue of the Almighty is speaking to us in His Word, His finger is writing to us in His works." And surely it is not claiming too much for the idea, of which our proposed type is the expression, to characterize it as one of those "germs of Biblical truth which have not yet taken root in the world." It has not, at least to any extent, been adopted and cultivated by the Church, either as an element of collateral evidence in her favour, or as an illustration of spiritual things.

That particular anomaly of Nature in the practice of Horticulture, to which attention is now in-

vited—namely, *the Grafting of Trees*, is an operation or process very common to the gardener, and well known to all who take an interest in the culture of fruits and flowers. And the Scriptures make use of the term and its action to illustrate the action of the grace of God—Divine grace—by some one, briefly, but accurately defined in its twofold action, as "*the good will of God towards us*, and (equally necessary) *the good work of God within us:*" its objective and subjective action.

In two instances only, however, do we find the operation of grafting, its action and results, made use of by the Divine writers *in express terms;* yet, in other passages, they are strongly implied, and many, also, are found to be in exact harmony therewith. If, however, these two direct instances had been absent, the illustration and the argument they suggest would remain of undiminished value. The genius of the Gospel sustains the idea.

The Apostle James, in that laconic and almost only allusion, in express terms, to this abnormal fact, speaks of the communication of Divine grace as "*the ingrafted Word*, which is *able* to save our souls." And the Apostle Paul, in his argument on the Jewish and Gentile Church (Rom. ii. 24), found the then novel process of grafting to suit his purpose as an illustration, but it so happens that he

employed it in a sense "contrary to nature," as he admits—the reverse of the natural grafting, in which the good scion communicates its efficacy to the wild stock. In *his* argument the good stock imparts its virtue to the wild branches, which, by the Divine power, were "graffed" into it. This only *direct* mention of this process by St. Paul will, in one instance only, be again referred to;* but his very suggestive indirect statements and allusions in several of his epistles, especially in that to the Romans, will be abundantly quoted as exhibiting, by implication, the following version of the emblematic Gospel of Nature, and as thereby endorsing it.

In horticulture, grafting is the non-natural, but beyond estimation, productive and beautiful method of inserting a small branch or scion of one tree into the grown-up stock of another, so that the scion may receive nourishment from the stock; and, being so nourished, it produces an entirely new tree, like the superior one from which the scion was taken; and the joint of union of the non-natural branch so inserted becomes by growth as firm and compact as a natural branch.

The *use of grafting* is to propagate any curious or excellent sorts of fruits, so as to be *sure* of their

* Part III., Chap. I.

kinds. When grafts or buds are taken from such trees as bear good fruit, no alteration or failure need be apprehended. (See Rom. iv. 16.)

Another method of grafting, technically called "*budding*" (or inoculation), more minute and delicate than the former, is the inserting of a "bud" of one tree within the bark of another. The result of both methods is the same in trees, fruits, roses, and others.

Few persons are ignorant of the difference—in taste, quality, and size—between the acrid, sour crab-apple and some of the choice kinds of apples so universally enjoyed; though many persons may not be aware of the fact that the crab-tree is made, by the process of grafting, to discontinue bearing crabs, and ever after to produce only one or other of the many kinds of this favourite fruit. Exactly the same remarks are true in relation to our most beautiful specimens of the justly-admired rose, as the result of budding on the wild brier.

The operation of grafting, in general, is assumed to be *a close representation of the principle or doctrine of Spiritual Regeneration.* And the *grafted crab-tree* and the *budded brier* are introduced as graphic types illustrating the potent action of this great doctrine, with its attendant circumstances and results.

That the value of this natural representative of

spiritual things may be the more obvious, and its truthfulness the more apparent, the question may be premised — Has God in any other of His creatures, animal or vegetable, given *any other* similar sign or *equal* emblem of this fundamental spiritual truth? We venture to think that He has not. And what adds to its assumed value is this, that it not only harmonizes thoroughly with the Inspired teaching in general, in regard to man's recovery by grace, the specific design being, as in the tree, so in the man, *to renew the individual nature*, and permanently elevate the character,—it is also so essentially one in kind with that only one other physiological example recorded in the Scriptures, of a somewhat kindred change, selected by our Lord, and also by St. Paul—that of the seed-corn before alluded to. These are "two immutable things," two witnessing emblems in Nature, of twin doctrines in grace, upon which depend the glorious hopes of the universal Church.

In pursuing this analogy of the action of natural grafting, the God of grace will be seen receiving, as it were, witness from Himself, the God of Nature. Because He could appeal to no other He appeals to Himself*—to His own instance of a

* "When God made promise to Abraham, because He could swear by no greater, He sware by Himself," &c. See Heb. vi. 13.

superinduced anomalous work in another province of His domain; selecting trees, at the head of the vegetable kingdom, to instruct His far nobler creature, Man, at the head of the animal kingdom; and, by His renovating treatment of degenerate trees under human instrumentality, showing His own corresponding method of regenerating and recovering to Himself fallen, degenerate men.

And assuredly we are not presumptuous in saying, How like God it is, that, when He would enlighten His people on any of the mysteries of His kingdom by His works in Nature, the emblem employed is never some far-fetched prodigy discovered in some remote cavern, nor some curious exotic found growing only in the torrid or frigid zone, where few persons, comparatively, could profit by the illustration, its process and results; but, like the freeness of the Gospel dispensation and the plentifulness of our Bible supply, we enjoy the sight of the symbols continually around us.* We may therefore well and wisely feel cautioned by the rebuke akin to that of our Lord's to the Jews, "Ye can discern the face of the sky and of the earth; how is it that ye do not discern" this significant symbol? "The Holy Ghost this signifying, that the way" into the kingdom of God is by regeneration.

* See Deut. xxx. 11 to 15, and Rom. x. 5 to 11.

The Budded Standard Rose-tree, having a complex nature, and other typical peculiarities, is selected for the illustration proposed, with occasional allusions to the Apple-tree, and to Grafting in general. "Who hath despised the day of small things?"

In relation to the symbol thus chosen, the following simile may be tolerated in passing,—that, as all the Apostles had their commission to preach the Gospel to every creature, and Paul, as the special Apostle of the Gentiles, expressed his satisfaction, saying, "I magnify mine office;" so, doubtless—since all God's works are adapted to impart instruction concerning Himself, His ways, and His Word (for "The heavens declare the glory of God;" the sparrow and the lily illustrate His watchful providence; the hen with her brood His tender compassion; the grass of the field reminds us of our frailty; and the ant and the bee teach us wisdom and forethought)—so, doubtless, this peculiar form of complex rose-tree, as one of the "trees of God,"—our chosen emblem and *exponent of the mystery of the new birth*—may imitate Paul, and say, "*I magnify my mission.*" On the other hand, the brier, very frequently mentioned in Scripture, is always suggestive of annoyance and degeneracy. It is the vegetable emblem of moral badness: for example (Micah vii. 4), "The best of

them is as a brier: the most upright is sharper than a thorn hedge." Hence the brier also may take up its parable, and say, in the words of the same Apostle, "Unto me, who am less than the least (esteemed) of all roses, is this grace given, that I should preach (emblematically) the unsearchable riches of Christ."

We have assumed the process of grafting to be pre-eminently calculated to illustrate this doctrine of the new birth—equally so to the popular mind and to the speculative and inquiring—inasmuch as, by showing an occular example of essential change and vital improvement resulting from the grafting of a superior upon an inferior nature, we thereby gain an auxiliary perception of the *mysterious contact and permanent union* of the Divine principle of spiritual life with the nature "dead in trespasses and sins."

The Great Teacher—whose every utterance was invested with a depth and amplitude peculiar to Himself, and who habitually taught the people by parables, so much so, that St. Mark says, "Without a parable spake He not unto them: and when they were alone, He expounded all things unto His disciples,"—propounds, under a simple, but graphically expressive figure, the *great pivot principle* of His Gospel scheme, saying, "*Make the tree good, and his fruit good.*" (Slightly paraphrased: Either

make the tree good, by grafting—the only existing possibility—and its fruit will be good; or else, let the tree remain corrupt, and its fruit corrupt; for the nature or quality of the tree is known by the quality of its fruit. See Matt. xii. 33.) And the Apostle James, taking up the same idea, enjoins—"*Receive with meekness the ingrafted Word, which is able to save your souls.*" The emblem as thus employed by inspiration of the Holy Spirit would seem to open an unworked mine of illustrative teaching on many difficult passages and texts of Scripture which involve "the great mysteries of godliness,"—such as, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God;" "Marvel not that I said unto thee, Ye must be born again;" "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever;" "I in them and Thou in me." Truly, "dark sayings," these "words of the" Infinitely "wise" (Prov. i. 6).

It was the Master's method to teach by the use of "earthly things," the otherwise incomprehensible spiritual or "heavenly things." Now, "*comparing spiritual things with spiritual,*" that is, human spiritual things, with vegetable life, and the *possible changes wrought therein under the Spirit's agency*, by human instrumentality united with Nature's vitality,

—for "all these things worketh that one and selfsame Spirit* who worketh all in all,"—we seem to have "evidently set forth before our eyes" a solution of the difficulty, "Who can bring a clean thing out of an unclean?" Who can make that straight which sin has made crooked? Who can make polluted man pure and holy, so as to love, resemble, and be ultimately fit to dwell in the presence of the infinitely Pure and Holy One?

Numerous are the Scriptural similitudes to indicate the radical change necessary to salvation, such as the gift of a new heart and right spirit, the law written in the heart, passing from death unto life, from darkness into marvellous light; but none would appear so thoroughly to take up the purpose and consecutive appliances of Divine grace in the sinner's conversion and complete redemption as that of our blessed Lord, "Make the tree good," and corroborated by that of the inspired James, already quoted, *the Word of God engrafted*, the Word of omnipotent, life-giving, quickening grace, "*able to save* our souls." And this remark is sustained by the fact that this figure, in Botany, includes the impregnation of the essential qualities of

* 1 Cor. xii. 6, 11. "There are diversities of operations (in Nature, Providence, and Grace), but it is the same God, the selfsame Spirit, which worketh all in all" (Gen. i. 2; Jonah iv. 10; Isa. xl. 13).

the engrafted bud or scion, and the argument rests on the principle that like causes produce like effects.

The proposition we are aiming to demonstrate is, that, in the Christian experience, true Scriptural faith, embracing Christ, the sinner's Friend (the result of, or simultaneous with, the new birth), is pre-eminently exemplified by the efficacious action of the transforming graft in horticulture; its true analogue, the origin, the process, the result, obviously corresponding, as may be seen and tested by references to Scripture in general, but especially to the latter portions of revealed truth in the epistles of Paul, James, Peter, John, and to the Hebrews, with our Lord's own profound sayings to the same effect.

The painstaking care bestowed on the budded rose-tree by the florist, and the gracious work of the Holy Spirit upon or within regenerated man, present, throughout the whole process in each case, a parallel quite remarkable; and, to the attentive observer, a profitable study richly suggestive. Let both subjects be looked at, first, in their natural and low estate, and afterwards, in their changed condition, renewed and beautified; they will show in the one case, the wild, unsightly, mischievous brier transformed into the queen of flowers—the fragrant, brilliant rose; and, in the other, the mystery of "the life of God in the soul of man," making him "a new creature in Christ Jesus."

In defining this analogy, two preliminary coincidences may be stated:—

1st. That a foreign or external agency is required for the conversion of both subjects—the tree and the man. It must originate the work, and must also continue to guide its progress onward to success. In neither case is the subject acted upon a merely passive one; both are imperatively required, as an essential condition to success, to put forth native energies responding to the external appliances brought to bear upon them.

2nd. That as the grafted or budded tree is so changed, as to become like that from which the graft or bud was taken, so the true Christian convert becomes ultimately conformed to the image of Him whose name he bears, and whose Spirit or Divine nature he has received in regeneration—that is—and it is a vital aspect of this theory—when he shall have passed through the spiritual process and training *appropriate to his case and nature, that the parallel requires to correspond with the process and training proper to the case and nature of the tree.* The kind of result is the same in each department of Nature—the vegetable and human; but the process of effecting the result is as diverse as are the nature and habits of the two subjects acted upon, and as that manifest difference would suggest; but essentially the process is approxi-

mately similar. In other words, the manual operations of the florist in grafting, combined with the vitality of the growing tree, these, being entirely dependent for success upon that Divine Spirit who "worketh" alike in Nature* and in Grace, must be regarded as equivalent to the various and oft-repeated means of grace brought to bear upon man living "without God in the world," combined with, and equally dependent upon, the same Divine Spirit's direct influences, and His teaching by those various means.

In *Biblical Theology* we are taught, that the whole race of man is hopelessly fallen, and miserably deteriorated by sin.† To meet this dire emergency, we are further taught that God, in Infinite mercy, and Sovereign grace—in virtue of the great Atonement, and sequent to it,—has purposed and promised to supply such a Divine and Spiritual process, as shall secure recovery and renovation to "a multitude that no man can number" of those fallen ones, and prepare them

* Whether by usual laws or abnormal.

† The ancient philosophers, Socrates, Pluto, and many others, have left their recorded testimony to the same effect. See their convictions quoted in Dr. Bushnell's "Nature and the Supernatural." (Pages 166-7.)

See also Appendix A and D.

for a future destiny—immeasurably surpassing a complete restoration from the fall and its consequences.

In *Nature*, as a parallel, the vegetable kingdom furnishes a telling and illustrative resemblance to those facts. We find the dessert and wild hedge-rows, abounding with degenerate rose-trees, commonly called "dog-roses," or briers. From among these, at the proper season of the year, the gardener selects and removes such and so many individual "stocks" as to his mind are suited to his purpose for budding, and to adorn his grounds.

It is unnecessary to do more than thus glance at the doctrine of the Divine Sovereignty, and the corresponding action of the florist; beyond, again, just noticing the important fact—as imperative in nature as in grace—of the utter impossibility of either subject, the tree or the man, ever to realize this change of condition apart from the exertion of an interposing power on its behalf, competent to the pre-determined work.

The Bible also abounds with various terms and metaphors, to indicate the vital change of nature wrought in the sinner, as when, by the Holy Ghost he is said to be awakened, renewed, born again, by a spiritual birth, evidenced by "repentance towards God, and faith in our Lord Jesus Christ," and by that change of character, exhibited by a

person who forsakes a state of spiritual apathy or a course of vice, and sincerely embraces a life of virtue and Christian piety.

Alienation from God*—whatever form it may characteristically assume, be it profligacy, pride, worldliness, utter or partial disregard of the claims of God—proceeds from an inherited "evil heart;" while the opposite of these proceeds from a "good heart," and this change of the heart from evil to good, from sin to holiness, is the very change effected in the new birth by the Holy Spirit, and in the Scriptures called "regeneration." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt xii. 35.) "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. vii. 18.)

But while the change effected is thorough in its moral and purifying results, it does not eradicate a man's natural elements of temperament, but elevates them to nobler tendencies; just as in the case of the native habits of the several classes of rose-nature,—the habit, for example, of high climbing or the reverse—such constitutional characteristics are not destroyed, but are trainable into characteristic beauty.

* Eph. iv. 18; Col. i. 21.

Part I.—Chapter III.

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"If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—ROM. viii. 10.

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—ROM. viii. 2.

"Quicken me according to Thy Word." "Quicken me according to Thy judgments." "Quicken me, O Lord, according to Thy lovingkindness."—PSALM cxix. 154, 156, 159.

CHAPTER III.

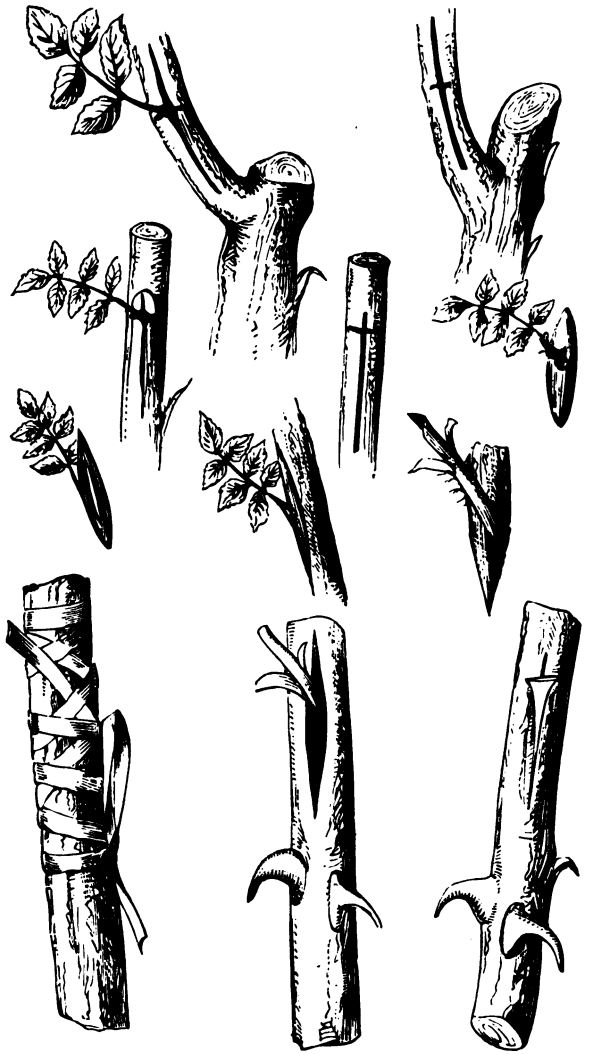
GRAFTING—*continued.*

The conversion of the two subjects—the tree and the man—severally described and compared.

AT this stage of the parallel the analogy under consideration requires to be more particularly indicated. Therefore, that the assumed resemblances may be easily recognized, the two classes of facts will be traced separately to a certain point. *First,* literal and obvious facts particularized on *the vegetable side* of the question—that is, in relation *to the tree. Afterwards*—more or less figuratively-described facts, *on the spiritual side, in relation to man;* and these latter will, mainly, be expressed by quotations from Scripture. The former, it is reasonable to premise, would appear, at first sight, more to illustrate God's free grace than man's free agency; a circumstance unavoidable from the nature of the case; and therefore we further premise,

consistently with parabolic teaching, that the *diligent care* and watchfulness—said to be *used by the gardener* on behalf of a comparatively passive subject—should *represent the personal diligence and earnest prayerfulness* of the moral agent acting in grateful unison with the external spiritual power exerted for his benefit. Under this view it will be seen how fitly the following Scriptural exhortation might, in imagination, be accommodated in an address to either subject operated upon—the tree or the man—both being under cultural training :—"Work out your own salvation, with fear and trembling, for it is God that worketh in you" (Phil. ii. 12). For in both cases it must be, in some sense, a *mutual work*, although originating in grace or foreign aid, and continuously fostered by it; not an irresistible invasion, but a reciprocal action;* as it is written, "By *grace* are ye saved through *faith;* and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 8, 9, 10.

* "The work needs two : God will not without me,
Nor without God can I my soul from death set free."
—DR. THOLUCK'S "Hours of Christian Devotion."



THE PROCESS OF GRAFTING.

CONVERSION OF THE BRIER.

First,—It is proposed to *trace the vegetable process*, or the treatment of the brier, *suggestive of the work of the Holy Spirit in man.*

The gardener, in search of "*stocks*" for his standard roses, digs up by the roots the wild brier in the desert or hedgerow, and transfers it to his rosary. This is done in the *wintry-half* of the year. But prior to or after removal, a severe lopping off of all the rank growth of long and straggling branches takes place, leaving nothing but the bare stem, apparently dead and destroyed by the treatment.* In this state, but transplanted, it remains dormant until the return of spring causes the sap again to ascend from the root through the stem, on which, at several points and distances, minute buds begin to form; these protruding buds soon expand into long shoots of strong and vigorous growth; but it is the growth of the old brier-nature continued, showing its dormant but now resuscitated vigour. These fresh branches, being strong, but tender, and in suitable condition for budding, seem to invite the skill of the operator to work the renovating wonder.

* All grafted trees are subjected to the same severity, except removal (Phil. iii. 7).

The process is again severe, involving another unmerciful use of the knife in the indispensable, but, as might be thought, superabundant pruning: leaving the bereft stem only somewhat less bare than on the former occasion.* A few of these young branches, or one only, must be retained on the stem ;† and this one or more is full of interest, being the intended receptacle of *the new bud* to be inserted, or planted, within its bark. The operation, almost surgical, is yet very simple, but requires careful performance. To bring the old nature and the new—the brier and the rose—into contact, a branch or shoot of the season (or a small portion of such a branch) is cut from a choice rose-tree; this twig is found, on examination, to have issuing from its bark a series of leaves; and, at the base of a leaf, *a bud* (similar to a small bead or seed) *is seen attached, mutually, to both leaf and bark.*‡ A longitudinal strip of this

* There is much significance in the Apostle's exhortation, "*Receive with meekness the ingrafted Word*:" as [if he had been an eye-witness of the humiliating operation.

† Usually two or three are retained; but, for simplicty of statement, only one is described, and *one only* would effect the change. For practical instructions, see books on gardening.

‡ The "bud," or "leaf-bud," in Botany, is that part of a plant, or tree, which contains the embryo of the leaves, flowers, and branches. It is also called the "Hybernacle,"

bark, about an inch long and a quarter of an inch, or less, broad, containing this superior bud must be cut out of the said shoot or branch, taken from the said rose-tree. A corresponding opening, or slit, must be cut in the bark or rind of the above-mentioned "new shoot" on the old stem: into which opening, the inch slice of the choice tree must be introduced—(literally planted)—and carefully covered up by the overlapping of the bark; but so as to leave, uncovered and free to grow, the central, all important, but apparently insignificant bud, one of the "least of all seeds."

To complete this artificial process, a bandage must carefully and firmly bind up—entomb like a mummy, as it were—the effected union; still leaving open to the atmosphere the germinating object of hope, and leaving nature to effect the vital union. If the performance prove successful, as it usually will under skilful hands, assimilation, or vital union, is seen to have begun, in the course of a week or two, by the *swelling of the bud and other indications;* very gladdening to the operator as he watchfully observes from time to time the progress of his handiwork. (Progress of the budded tree resumed in the 5th chapter).

being the winter receptacle of the future flowers and foliage to be unfolded in the succeeding summer. It is seen in what is Botanically termed the "axil or armpit," as described above.

It would, of course, be simply absurd to imagine, that spiritual grafting—which consists of an invisible internal influence upon the soul—resembles the natural process, as to the sort of act, or the amount of time, occupied in the ordinary process; these must be supposed to be varied, to any extent at the pleasure of the Divine Agent, and accommodated to the circumstances of every individual case. "The wind bloweth where it listeth, and thou hearest the sound thereof, *but canst not tell whence it cometh, or whither it goeth:* so is every one that is born of the Spirit."

Equally unreasonable would it be to expect an analogy between spiritual and material facts, to be smooth and unexceptionable in minor particulars. It is not in the nature of emblem and parable to tally minutely with the subject illustrated; the essential points of similitude are mainly sought.

In spiritual grafting various may be the operators. We read of "diversities of operations," and means of grace, employed by the Divine Agent—as ministers, pious parents, sermons, the written Word, or any of these coupled with afflictions or trials. St. Paul writes, "I have planted, Apollos watered, but God gave the increase." "According to the *gift of the grace of God, given unto me by the effectual working of His power.*" "And He gave some apostles, and some prophets; and some evangelists;

and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "We then as *workers together with Him*, beseech you also that ye receive not the grace of God in vain." Alike by the floral and the Christian operator, as instruments merely, may the following text be quoted:—"We are labourers together with God: ye are God's husbandry:" albeit in a high and a lower sense.

Of these "diversities of operations * by the same Spirit," the Scriptures give many examples; as, when great numbers were converted under Peter's preaching at once; and of individual cases more particularly described, such as that of each of the Apostles; of Zaccheus, the publican; the woman of Samaria; the members of the Bethany family; and the thief on the cross, by the Lord's own ministration. And those of Cornelius, by Peter; of Timothy, Titus, and Onesimus, by Paul; and of the elect lady and her children, by John.

* There are likewise many different methods of grafting, and also of budding, in horticulture; and several grafts or buds, or one only, may be employed at the option of the operator.

CONVERSION OF MAN.

Second,—Endeavour to trace the *process spiritual*, or the work of the Holy Spirit in man, keeping in view the treatment and wounds, the binding up and healing, under the *process vegetable*, as above described.

The Head of His body the Church—in furtherance of His sovereign purposes, gradually or at once, and by a variety of methods—withdraws His children from intimate and injurious association with the world, and introduces them into His garden, the Church: "translates them into the kingdom of His dear Son." This is usually preceded by, or attended with, a sense of spiritual distress—"a wounded spirit who can bear?"—some discipline of body or mind, often painful or difficult; but to each individual so dealt with, judiciously necessary. The attendant discipline, in some cases, of this spiritual crisis, is like the "sword that pierceth to the dividing asunder of the joints and marrow;" so severe as to remind one of the typical *digging up* of the brier by the roots—the abrupt severance of delicate fibres extending in unholy or untoward affections; also of the *wintry season* of adversity and of trying persecutions.*

* When describing the corresponding pruning process (at

In every variety of case, the Holy Spirit, by the written Word, convinces the awakened soul of the monstrous enormity of "*sin*"—of his pressing need of "righteousness"—and of the certain "judgment to come." To the "father of the faithful" it was said, "Get thee out of thy country and from thy father's house into a land that I will show thee;" and to all the family of the faithful it is said, "Arise ye, and depart, for this is not your rest;" "Ye cannot serve God and mammon;" "Know ye not that the friendship of the world is enmity with God?" "Come out from among them, and be ye separate, saith the Lord;" "*Put off the old man* (like the old brier nature), which is corrupt, and be renewed in the spirit of your mind, and *put ye on the new man*, which is created in knowledge and true holiness;" "*Mortify your members that are on the earth.*" The inspired verdict on man's natural condition is intensely awful,

page 46), it was remarked, in a note, that the words, "Receive *with meekness* the ingrafted Word," suggested the thought that the Apostle had been himself an eye-witness of the humiliating operation; so appropriate is the docile *condition of spirit* inculcated. How significant, also, are the words of the Psalmist, "The *meek* will He guide in judgment, and the *meek* will He teach His way." And how prophetic as well as precious are the words of the Lord Jesus, "Blessed are the *meek*, for they shall inherit the earth;" "He hath anointed Me to preach good tidings to the *meek*."

"The carnal mind is *enmity* against God." But, saith the Lord, "A new heart will I give you, and a right spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

The transition state may be briefly and touchingly expressed in the words of the Holy Spirit, and by His brooding influences:—"Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; I will surely have mercy upon him, saith the Lord." (See Jer. xxxi. 18, 19, 20.) "Blessed are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"Redeemed with the precious blood of Christ, made a partaker of the Holy Ghost, and having tasted of the heavenly gift," the enlightened child of God, by faith, embraces Christ, the ingrafted Word (in the corresponding sense), as effectually as the bark of the brier embraces the leaf-bud of the rose; and it is thus both the man and the tree receive into the heart of their respective natures, the germ of their new life. As it is written, "Even when we were dead in sins, He hath *quickened us together with Christ;* for by grace are ye saved, through faith; and that not of yourselves: it is the gift of God." "He healeth the broken in heart, and

bindeth up their wounds." "I am crucified with Christ, nevertheless, *I live*, yet not I, *but Christ liveth in me*." "By whom the world is crucified unto me, and I unto the world." "For if we have been *planted together in the likeness of His death, we shall be planted together also in the likeness of His resurrection.* Knowing this, that our old man is crucified with Him, that the *body of sin might be destroyed*, that henceforth we should not serve sin.'" Very strikingly the Apostle parallels this case of renovation:—"Therefore it is of faith, that it might be by grace; to the end *the promise* (graphically paralleled by the graft or bud, which may be regarded in the light of a promise to the tree) *might be sure* (in its results, as in grafting) to all the seed" —the degenerate seed, or posterity, so acted upon, both of Adam and of Abraham (Rom. iv. 16).

"In order to receive, we must renounce;" therefore, the degenerate child of Adam—brought now under the renewing influences of regeneration: enlightened, humbled, submissive—desires, earnestly and prayerfully, to "lay aside" all old notions,*

* "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless. But what things were gain

habits, and "superfluity of naughtiness;" and "receives with meekness the ingrafted Word"—*Christ crucified*—and finds Him "able to save his soul." The Apostle Peter speaks of him as "*Being born again of the incorruptible seed*, the Word of God, which liveth and abideth for ever;" and counsels him to "desire, as a new-born babe, the sincere milk of the Word, that he may grow thereby."

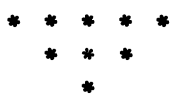
The Divine life effected in the believer's soul is by another figure, thus described: "Sanctified and cleansed with the washing of water *by the Word*"—"The washing of *regeneration* and *renewing* of the Holy Ghost"—"The water that I shall give him shall be *in him* a well of water, *springing up into everlasting life*"—"This spake He of the Spirit which they that believe on Him should receive." And in relation to this great change, and the extraordinary nature of it, the Master Himself, as in the case of Nicodemus, employs the *strongest of figures* of the same import, figures most significant of the text—"partakers of the Divine nature,"

to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. iii. 4—9.

namely: "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." And with regard to the amazing energy divinely exerted to effect the momentous change, and at the same time to indicate the determined purpose of the Divine goodwill toward us, how forcible is the representation in Eph, i. 19, 20, that no less a power is necessary to raise us up from spiritual death, than that exerted in raising up Christ from the dead! And manifestly it is so, if we reflect on the amazing prodigy of transforming "the heart which is deceitful above all things and desperately wicked" — "the carnal mind, which is enmity against God," into a condition of "loving God with all the heart, and with all the soul, and with all the mind, and with all the strength."

(Progress of the tree and of the man resumed in the 5th chapter.)

Part I.—Chapter IV.



"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can He know them, because they are spiritually discerned."—1 COR. ii. 14.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 COR. v. 17.

"Be renewed in the spirit of your mind; and put ye on the new man, which after God is created in righteousness and true holiness."—EPH. iv. 23, 24.

"If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."—ROM. v. 10.

CHAPTER IV.

PARENTHETICAL.

Sundry intermediate considerations, important to occur at this stage of our progress.

IT is expedient to pause here, and devote this chapter to a few apologetic considerations, commencing with the remark, that, in the whole range of human acquaintance with the operations of nature, we know not where to look for another emblematic illustration so distinct and positive, so truly answering to the Divine procedure in effecting man's conversion and complete and "eternal redemption," as the one so imperfectly described thus far, and to be resumed in the following chapters. Both the process set in motion, and the change effected in both type and antitype, have so many suggestive points of resemblance, that several leading passages of Scripture relating to the great change in man's condition, might be paraphrased—

some, even legitimately parodied, especially Rom. vi., with its idea,—without doing violence to the inspired teaching. (See parts of Rom. v., Rom. vi.; Rom. vii.; Rom. viii.; Gal. ii. 20; Eph. ii. 2—6; Col. ii. 11—13; Deut. xxx. 6; besides the many passages quoted, and others unquoted.) Provided always, that, in comparing these Scriptures with grafting facts, we keep fairly in view, in both cases, the old nature and the new, and also the treatment and results common to both cases.*

Could we for the moment, in imagination, endow the brier and the rose with a sense of feeling (the reverse, happily, being the fact)—although nothing would thereby be gained to the real value of the comparison—it might serve the temporary purpose of bringing out some of its strong points: for example, to think of the amount of painful discipline to which the first, and all subsequent and frequent prunings subject the brier and the rose-tree; where

* "Our manhood is so marred and corrupted that it requires to be, in a sense, unmade, that it may be made over again anew. Nor is this unmaking and remaking a simple process. It demands the application of some power or specific, that shall avail to obliterate the stains of guilt—to break up entirely the old inner man,—to root out the Satanic insubordination which is native and indigenous, and *implant the seed of God*, whence a new life of willing subjectship compatible with sonship may spring." (Dr. Candlish's "Fatherhood," p. 220.)

shall we find so telling a resemblance to the afflictions and diversified discipline of converts and believers?—their trials of faith and patience—as described in Scripture, and as they are experienced, more or less, by the faithful, together with the good effects of such trials, in possession and in prospect? The Apostle writes to the Romans (v. 3, 4, 5). "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." But not only are these grafted ones—vegetable and human—subjected to severe, yet loving treatment; on the same *imaginary* endowment of the sense of feeling, think of the vicarious suffering inflicted on the innocent, unprofited tree, from which the scion or bud is cut; for in all cases where grafting is being performed, scions must be procured at the expense of wounding some superior and excellent tree. And so it is written, "He was wounded for our transgressions: He was bruised for our iniquities. And with His stripes we are healed."

If it should be objected that, had this emblem of grafting, with its converting efficacy, been of the significancy here claimed for it, it would certainly have found greater prominence in the written Word: that Prophets and Apostles and our Lord

Himself would have made frequent use of it as they do of the parental tie and other familiar metaphors. To this very reasonable objection it may be answered—*First*, that Scripture, in its didactic teachings, seldom anticipates the progress of human knowledge of earthly things, whether scientific or merely domestic; but almost always, in illustration and metaphor, employs facts as they are commonly understood by the people addressed. Now it is an ascertained historic certainty that the art of grafting, although not unknown at the date of the Christian era, was neither well understood, nor commonly practised, as in modern times. It was then in its infancy, and its origin is very obscure. This is known by a variety of curious, absurd, and doubtful facts related of the marvellous effects of grafting by Pliny and other authors of the early centuries.* Hence the little use made

* "The origin of grafting is very unsatisfactorily accounted for by Pliny, Lucretius, and others. It appears more probable that it originated in the inosculation of the branches of two trees standing near together in a natural forest, and rubbing against each other in windy weather till the bark of both becomes wounded. A calm ensues, and, while it lasts, the wounded branches lying across each other adhere and grow together; and if the inosculated branch continued to grow fruit of its own kind after its original root had been separated from it, the idea of producing the same effect by art would naturally arise. In whatever way it originated, it is certain

of a practice so suggestive, telling, and efficient. The Inspired Volume has for its mission to teach Christianity absolutely, not Astronomy and the Sciences, nor Horticulture. These, however, as handmaidens to Religion, when their facts are matured into demonstrated truths, lend their tributary aid to illustrate the highest and grandest of all truths—the Truth as it is in Jesus. The *second* answer to this objection is—the not uncommon Scriptural precedent of occasionally employing *reserved or latent signs*, which, though not understood at the time, ultimately develop their true and final teaching. St. Peter instances the ancient Prophets "*searching what or what manner of time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow: unto whom it was revealed that *not unto themselves*, but unto us they did minister."* Also those ancient Prophets,

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that grafting was known and practised by gardeners in the first and second centuries. It does not, however, appear to have been known to the Persians or to the Greeks in the time of Homer or Hesiod; nor, according to Chardin, was it known to the Persians in his day. Grafting was not known till very lately in China; it was shown to a few gardeners by the missionaries, as it was to the natives of Peru and South America by the Spaniards." (See LOUDON'S "Encyclopedia of Gardening.")

* 1 Peter i. 11, 12.

while doubtless comprehending the essence of the high things they signified, had no prevision of the development of their signs relating to "the sufferings of Christ." And the Apostles—while writing so glowingly in their Epistles of "*the glory that should follow* the sufferings of Christ," of which glory this grafting-sign with its results is a Scriptural expositor—apprehended, it may be, less distinctly than ourselves the value and extent of the fully-developed teaching of that sign; and this may well account for the sparing use of it by the sacred writers in express terms. It was in their day obscure; now, it lights up what was then dark and enigmatical. Out of the great number of such latent signs or metaphors may be instanced the "Tree of Life," "the Seed of the Woman," and "Aaron's Rod that budded," plentifully scattered up and down the sacred page.

The following singularly apposite passage we quote here with much pleasure, from an eloquent writer, all the more singular because written on a different subject, exchanging two of its words for accommodation to the subject in hand: "I believe that in the apparently simple and passing allusion to it in James* (i. 23), lies hid the germ of one of the greatest of spiritual† truths—a germ lying dor-

* Job. † Physical.

mant and concealed in the pages of Scripture for ages, but brought into air and sunlight by the discoveries of science, and developing flowers and fruit of rare value and beauty. As an eminent professor has well remarked: There are glories in the Bible on which the eye of man has not gazed sufficiently long to admire them; there are difficulties, the depth and inwardness of which require a measure of the same qualities in the interpreter himself. There are notes struck in places, which, like some discoveries of science, have sounded before their time, and only *after many days been caught up*, and found a response on earth. There are germs of truth which, after thousands of years, have never yet taken root in the world."* Truly, those brief texts—"Make the tree good, and his fruit good;" and "Receive with meekness the ingrafted Word" —are remarkable instances of such "far-reaching and anticipative truths.†

With regard to the deferred recognition of this Divine emblem: is it not possible, nay—under a consideration of the fact that the Scriptures of inspiration were long since complete and final; having regard also to the progress of centuries of

* "Bible Teachings in Nature" (Pleiades and Orion), by the Rev. HUGH MACMILLAN.

† See Appendix C.

time, and the ever-growing intelligence of human society—is it not in the highest degree probable that the administrative wisdom of the Most High may have designedly *reserved* for these modern, inquiring, and sceptical times the more distinct recognition and appreciation of *a peculiar process*, long and extensively practised in another department of His own sovereignty?—A process, if duly considered as to its authorship, its anomalous character, its action, and results, so signally adapted to promote decision in minds prone to doubt, but open to conviction and anxious for help; and also to furnish a most truthful illustration of inspired doctrines and spiritual experiences confessedly "hard to be understood;" shedding, as it does, an illuminating ray upon old and precious truths, especially in relation to their *ultimate issues*, as announced in some of those sublime, but less understood, "words of the Lord Jesus," spoken in the Gospels—particularly in the fourth—and in other passages equally inspired in the Epistles; to which ultimate issues this theory conducts.*

Under this aspect of the value of this horticultural emblem, as a *reserved sign*, or *providential expository teaching*—an aspect for which there are many precedents in Scripture, recurring to facts in Nature

* See Appendix D.

and Providence, to illustrate the spiritual things of Christ's kingdom—we may instance "The sign of the Prophet Jonah"—a sign kept in abeyance, as far as we know, for about eight centuries before it was recognized as such, when it was interpreted by our Lord to be Jonah's dramatic prophecy of the death and resurrection of the "*Son of Man.*"* In the days of the Incarnation and of miracles, Jesus rebuked the persistent rejection of His claims to the Messiahship by the men of that generation, saying, on one occasion, "Except ye see signs and wonders, ye will not believe;" and on another, "There shall no sign be given to this generation, but the sign of the Prophet Jonah. For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation." The advanced spiritual truths of the New Testament are now, in the present era, in a similar way misunderstood and undervalued, nay, even set aside, by corresponding "Jews and Greeks"—learned and unlearned—of our own day, privileged and enlightened as we are. With such a state of things in view, it is worthy of notice that the Incarnate Lord did not refuse to the men of that generation a sign, only a *new* sign, but referred them to that ancient "sign of the Prophet Jonah" to illustrate His own mission and its

* Matt. xii. 38; Luke xi. 29.

claims, and to reprove their unbelief.* The great Apostle likewise alludes to this craving after signs, saying, "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified; to the Jews a stumbling-block, and to the Greeks foolishness. For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is Christ the power of God, and the wisdom of God." With a little consideration, this quotation presents a striking instance of the relation of Nature's emblematic sign, now advocated, to the one great spiritual truth of Paul's preaching. Both the extra-natural fact now introduced as the sign, and the corresponding human subject engrafted with the Divine Word, being, each in its way, equally strange and abnormal, and both equally the result of the "power of God and the wisdom of God;" for it is He that "quickeneth the dead, and calleth those things which be not as though they were." And very remarkably, under this view of the analogy, "hath God chosen the foolish things

* "Those who put the question to Him and wanted a sign from heaven were the leaders of the religious thought of the day, and so He answered their question by indicating that signs full of a spiritual and religious significancy may be got upon earth; that there was no need to bring them a sign from heaven. He said, 'Look there! you see what is going on, what God's providence permits man to do, and what He intends to do Himself!'"

of the world to confound the wise in worldly wisdom; and the weak things of the world to confound the things which seem mighty: that no flesh should glory in His presence."

In 1 Cor. i. 18—31, the value of this, or of some other adequate illustration seems to be indicated; as it is, also, throughout the whole of the next chapter of the same Epistle; by the Apostle's earnest labour to overcome, or, at least, to state, the difficulty of the natural mind to comprehend "*the hidden wisdom*" *of* "*the things of the Spirit of God;*" wherefore he says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual:" comparing the Spirit's corresponding operations, wherever recognized, in the kingdoms of Grace, of Providence, and of Nature.*

How significantly brief, but at the same time how full of meaning, is that fundamental and comprehensive sign, or parabolic hint, given by our blessed Lord: "Make the tree good, and his fruit good:" as if He had said, with a tacit reference to the horticultural anomaly, at that period just looming in the providential horizon—"As a corrupt tree is transformed into a good tree, bearing good fruit,

* Gen. i. 2; 1 Cor. xii. 11. Appendix B.

by the action of a superinduced principle, so must degenerate man be regenerated by a corresponding process—a process in the new dispensation of the Spirit, to be henceforth distinctly recognized."

Hence we ask, May not this scheme of illustration—founded on an abnormal process and its results, so manifestly God's own interposition in Nature and Providence, and, withal, sufficiently attested by Scripture—be regarded, by us of this generation, as a warrantable, and signally instructive, parallel? It appropriates to this dignified, feasible, and Scriptural use an old fact, process, or sign—many centuries old, notwithstanding that it is but dimly recognized in our day by the Church of Christ. It is a fact, or sign, with all reverence be it affirmed, as faithful to the *process of the new birth, with its ulterior results and consequences;* and also as teaching and evidential to us, as was the sign of the Prophet Jonah to the men of that generation with regard to the Messiah and His claims; while it significantly elucidates—as its chief mission—the obscure, but all-important and expansive, utterance: "*The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death*" (Rom. viii. 2). The very germ of the development of the sons of God.

Having in view the *very crude* knowledge of the ancients in the art of grafting, to which we have

alluded; but more particularly considering the apparently designed temporary obscurity attaching to so much that the ancient prophets wrote in relation to the Christian Church, we are strongly inclined to regard the following item of prophecy as a legitimate quotation in favour of this illustrative theory (the latter clause of the quotation especially warranting the appropriation, the former clause also favouring it to this extent, viz., with regard to the "*thorns*," which are common to the crab-tree and to the prickly pear-tree—trees much subjected, and have been during the latter centuries of the Christian era, to grafting, as well as rose-trees, which are notorious for thorns):—"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and *it shall be* to the Lord for a name, and for *an everlasting sign*, that shall not be cut off" (Isaiah lv. 13). The appropriation of this passage as a witness to this theory receives a double warrant by prefixing to it the eleventh verse, with which it stands connected in the relation of cause and effect:—"My *Word* shall not return unto me void, but it shall accomplish that which I please (however strange and anomalous); and it shall prosper in the thing whereto I send it." The two verses thus united, and viewed in relation to the grafting process, exhibit, metaphorically, the very gist of

what the Gospel proposes to effect. Truly, an "*everlasting sign that shall not be cut off!*"

But to return again to the discovery, and to the more recent appreciation and extensive use of this valuable *art in nature*, bringing as it does in its train, like that which it illustrates, benefits and beauty to mankind; may it not be regarded as a timely interference of Divine providence, in aid of revealed Religion, furnishing a collateral evidence of its truth? For in the art of grafting there is so faithful and telling a symbol of the spiritual new birth, that the one term is, in reality, a synonyme of the other, so that both might be used interchangeably in setting forth this doctrine of the grace of God. And very refreshing it is, and, confirmatory of our faith, in these days of free thought and inquiry, to discover the same *extra natural kind of fact* working out a similar *extra natural kind of result;* and each alike portrayed, respectively, by the Divine autograph, in the Book of Nature, and in the pages of Revealed Truth. "Not a mere accident, but a Divine pre-arrangement."

Equally instructive, too, it is, in these days of revived Ritualism ("beggarly elements") and of non-natural views of truth, substituting form and ceremonial for spiritual facts relating to the heart and life; for it is written, "The kindom of God is

not meat and drink (not external religious observances); but righteousness and peace and joy in the Holy Ghost." And the Master Himself has said, "The kingdom of God cometh not with observation: neither shall they say, lo here! or, lo there! for, behold, the kingdom of God is *within you.*" (Luke xvii. 20.)

Nor can we for a moment think that it detracts from the dignity of Divine truth, that the vegetable emblems which furnish these illustrations may be thought insignificant and beneath the subject. The "grain of wheat" (which represents our daily bread) cast into the ground, there to undergo a change equivalent to its death, and necessary to its revivification and fruitful result, was not, by the Divine penman, deemed beneath the grandeur of the subject, when it was selected as an illustration of the mystery and results of the death and resurrection of Christ, as well as of the general resurrection of the dead. We, therefore, conclude that the kindred illustration, so signally supplied by our *fruits and flowers*, of that vital change so imperatively necessary to us all as the preliminary to the resurrection to eternal life, may be warrantably, logically, as well as gratefully, accepted as an auxiliary teaching of the Holy Spirit—*as another symbolic and confirmatory utterance* of the one God of Nature and of Grace; although, for the reasons

before suggested, but litttle used in Scripture. Be this as it may, since there is such a thing as progress in the science of Divinity—a progress much desiderated—should not this apposite, suggestive, and well-timed contribution from the province of Nature to the elucidation of the written Word, induce a patient consideration of its pretensions from all sections of the Christian Church? Perto be welcomed as a boon.

So far from insignificant, on the contrary,—like the Great Master, who was "meek and lowly," and of whom it was prophesied, "He shall not cry, nor cause His voice to be heard in the street,"—may not *these unassuming witnesses* to "the truth as it is in Jesus" *claim to be Nature's analogical "Glad tidings of great joy"?* seeing they not only faithfully exemplify a great spiritual truth, but, in addition, are the channel of a *new and signal instance of the beneficence of Divine providence to man, in bountiful additions of substantial good;* these additions resulting—not from the extraordinary working of nature, such as increased productiveness from improved agriculture, but, as in the corresponding case of spiritual Regeneration—from an extra-natural cause; "the finger of God" being manifestly and beyond measure more essential in producing the effect, than the impotent instrumental handiwork of man; besides being, so far

as our information extends, the *only example of mechanical interference with Nature's ordinary laws of production that the God of nature has sanctioned with complete success.** So far from insignificant, immense is the social blessing in material wealth gained, for instance, by the conversion of the crab-tree into the apple-tree, for pleasant food and general utility: universally allowed to be the most useful of all fruits, and none more extensively cultivated. And equally great is the elevating pleasure conferred on mankind by the acquisition, from this source, of the many varieties of the fragrant rose of all hues, from the purest white shading off into pink or gold, and deeper into blushing scarlet or glowing crimson; universally admired, and cultivated with equal delight by the humblest cottager, and upwards by the peer and the prince —telling mementoes are they of the Paradise lost, and cheering earnests of the overflowing goodness—"the milk and honey" of the Paradise regained.

The Master has said of a comparatively *insignificant* flower that, "Solomon in all his glory was not arrayed like one of these." And upon our *chosen emblem* He has conferred the very *significant* distinction of adopting it as one of His many names

* Part III., Chapter III.

and titles, "I am the Rose of Sharon;" and also of inscribing it on the page of prophecy as the harbinger of holier and happier times: "The desert shall rejoice and blossom as the rose; it shall blossom abundantly."

PART I.—CHAPTER V.

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"By the grace of God I am what I am."—1 COR. xv. 10.

"Ye are all the children of God by faith in Christ Jesus."—GAL. iii. 26.

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—ROM. vi. 5, 6.

"Christ liveth in me."—GAL. ii. 20.

CHAPTER V.

THE BUDDED BRIER—THE STANDARD ROSE-TREE.

"There is no friend more staunch and true
Than the one you make out of a foe."



N the third chapter we saw—the great change effected—the Graft implanted—the Word ingrafted—the old nature regenerated—the fallen child of Adam made a "new creature in Christ Jesus."

Before proceeding, it may be interesting to state, briefly and parenthetically, the physiological mode of accounting for the vital union that takes place in tree-grafting. A layer or substance, called "*alburnum*," has its place between the bark and heartwood, with both of which it is in organized union. This layer is the channel by which the sap is conveyed through the stem and branches to the leaves, flowers, and fruit. In grafting a tree, assimilation or *vital union can only result from the scion or bud being brought into*

intimate contact with this substance. This "alburnum" may be here assumed to correspond with that central element in human nature called in Scripture, "the heart," into which is grafted, to speak figuratively, a scion from "The Rose of Sharon."

The mainspring of character and of action, whether for right or wrong, is represented by those two vital elements or organs of the respective natures. In the several operations of grafting, whether trees or men, those vitals are penetrated and laid open, as it were, for the planting* upon them of the renovating principle that will transform, by the vitalizing contact, the results of their existence. We have described the operation in the garden: hear the Apostle, "For the Word of God" (in its ethereal, transcendental, spiritual action) "is quick and powerful, and sharper than any two-edged sword,

* Grafting and budding are literally planting. The difference being that the usual method of planting is understood as planting in the ground, while the former is planting within the bark of a tree. But the result of the two methods of planting is essentially different. No conversion, *no essential change of individual character*, takes place in what is planted in the ground. Also observe, that in setting a seed in the ground, an acorn, for instance, the product will be an oak-tree after his kind; but if it were wished to convert this young oak into a cork-tree, which is of the same genus, it must be grafted.

piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;" "for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance;" "forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart."

The value of the analogy, under consideration, may be tested by a comparison of many incidental allusions in Scripture, with the action and results of the abnormal principal, effectual alike in grace and in nature. Compare, for example, the address of the Apostle to the Christian subjects of converting grace, at Rome, with a parallel *supposed address* by a right-minded owner to his orchard or rosary of converted trees (Rom. vi. 17): "God be thanked, that ye were the servants of sin; but ye have obeyed *from the heart* that form of Doctrine which was delivered you."* "God be thanked, that ye were worthless briers, or crab-trees, but ye have obeyed from the

* Or "That *mould* into which ye were delivered" (Margin). The Scripture phraseology is always synonymous as regards *our being in Christ, or Christ in us.* (See John i. 3—24.

heart of your natures (*the "alburnum"*) the transforming qualities and characteristics of the scion which was grafted into you—the germ of your new condition." But the value of this analogy will be still better tested if, instead of the isolated text quoted and paralleled, the whole context (Rom. vi. 11—23) be reviewed, and the same parallel applied. (See also Deut. xxx. 6.)

PROGRESS OF GRAFTED NATURES RESUMED FROM THE THIRD CHAPTER.

Observation is now invited to *the progress of the two new natures*, successfully grafted on the two old or vitiated natures of the tree and the man.

It will hence be seen how far they correspond, and by their correspondence in the particulars to be adduced, how far they decide, not only whether the notion is corroborated, that this horticultural process does indeed supply a truthful illustration of a great mystery; but that it affords, at the same time, a not untruthful illustration of the diversified personal experience of the subjects of that mystery, the members of the Church militant.

In resuming progress, and following the same plan, notice—

I. THE GROWTH OF THE REGENERATED TREE.

First.—The progress of the newly budded rose-tree, suggestive of the progress of the spiritual graft in Christian subjects.

The wild brier, reclaimed from the waste, despoiled of its vigorous natural branches, humbled, as to its *apparent* well-being, by the loss of all that was its wild pride, is now before us, budded with the germ of fragrance and beauty, as left in the former chapter. In some instances, we find the newly introduced bud making very slow, and in others very rapid progress, in the development of their new condition; while others, again, are intermediate in their advancement, as the following coincidental examples of our own private garden-work will show. Some nursery gardens show brighter results, but these suffice.

July 10th.—*Ten stocks*, or briers, were "budded." *Five* of them remained almost stationary month after month of summer and autumn, yet exciting no fears all the time for their safety, but giving, by their healthy, swollen, though torpid, appearance, real symptoms of the new life. In this dormant state they continued through the winter, and until the vernal influences caused them to show fresh signs of life; these hopeful signs, week by week,

advanced to the formation of incipient character, in the display of opening leaf, and general growth in strength and size of twig, till, obeying the law of its new nature, the tyro tree (now composed of old root and stem, and promising scion), after the average time, and year by year, becomes a new and well-developed tree; *essentially changed* in all the particulars desired, and magically different from what it was before.*

Four others of the above *ten buds* of July 10th, in the course of August and September, were more hopeful, advancing *beyond the swollen bud* above described. These four had put forth, in the latter month, a leaf and a tiny branch or shoot, and, *in this condition*, continued dormant also through the winter and till the influences of spring produced similar results, but more advanced than the *five* described above.

The remaining *one* of the *ten buds* was pre-eminently promising and advanced, putting forth, in the very following month of August, first, leaf, then twig with leaves, branch, rose-buds, and even roses in September. The satisfaction of the operator may be imagined, as he inspects his buds from time to time, and as, in his garden-walks with his friends, he points with evident joy

* See Appendix A.

to the interesting work of the renovating power prospering under his hand.

Another example, extraordinary in the experience of this garden, may be thus related:—In August, a valued standard rose-tree threw up *from the root* a strong shoot, or sucker (such are usually regarded as intruders, and promptly cut down): this one, as an experiment, was "budded" so late in the season as the first week in September—out of due time, July and August being the usual budding months. In this sucker, or young stem,* a bud was planted, which, early after the operation, the season being favourable, gave promise of extraordinary growth; for at the end of the same month in which it was budded it had made a branch twenty-four inches in length, upon which were counted, a few weeks later, nineteen rose-buds; some of them blushing as on the eve of opening, and only prevented by the lateness of the season from expanding into flower.† So the "first is often last, and the last first."

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* See Part III., Chapter V., otherwise noticed.

† Such young *budded shoots* are removable from the spot of their nativity—where, as too much encumbering the ground, they are not wanted—to other situations, where they may expand and shine. Just as our regenerated youth are removable from their native homes to shine as Christians in other positions.

It is noteworthy here, as a coincidence, that—whereas, in the case of budding a brier-stock of average growth and age, much, and usually excessive, pruning, or cutting away, is necessary, as described in the third chapter; and that a corresponding amount of discipline is the painful experience of an average adult sinner's conversion—the necessity for this *severe treatment does not exist* in the case of budding a *young stem*, or "sucker." This exemption also presents a striking correspondence in the case of *young converts* to Christ. The reason of this difference is obvious: the average experience of the youthful in *their* regeneration is a gradual dawning of the light of truth upon their consciousness, without, in the generality of cases, any particular time or event with which to connect it. At the same time—the circumstance of their youthfulness having shielded them from the formation of deep-rooted sinful habits, and from the long and hard growth of the old nature, called the "old man,"—therefore, but comparatively little of the severe treatment is required in their case, while the work of the Holy Spirit in their "new birth," under milder influences, is equally imperative. "I knew," says Dr. F. D. Huntingdon, "of a disciple of Christ whose whole earthly life was measured by nine short years. In her sickness she said to one of the family, "When

I am dead I wish my pastor might preach a sermon to children, to persuade them to love Jesus Christ, to obey their parents, and think more about heaven.' I have been thinking I should like him to preach from the text about the Prophet Elisha and the child of the Shunamite: '*Is it well with the child? and she answered, It is well.*' The prophet will come to see you when I am gone, and when He says, 'Is it well with the child?' you may say, *It is well.* I am sure it will be well with me then, for I shall be in heaven, singing the praises of my Lord.' When the children in the Temple cried, 'Hosanna to the Son of David!' Jesus said, 'Out of the mouth of babes and sucklings Thou hast perfected praise.'"

II.—GROWTH OF THE NEW MAN.

Secondly.—The *Progress Spiritual* is now to be compared with the *progress of the Rose-germ* just stated; again making free use of Scripture as in the former chapter, in which—

He, who had been, while unconverted, "dead in trespasses and sins," has been "quickened together with Christ," having "received with meekness the ingrafted Word,"—the germ by which he became a "partaker of the Divine Nature." "As many as (thus) received Him, to them gave He *power to*

become the sons of God." Hence the budding forth of new feelings and aspirations. He is subdued, enlightened, penitent, obedient to the faith, "renewed in the spirit of his mind." He has new perceptions, new tastes, new pleasures, and feels "the love of Christ constraining him;" and he judges—"That if one died for all, then all died; and that He died, that they who live should not henceforth live unto themselves, but unto Him that died for them and rose again." He feels the force of Divine influences, and of scriptural exhortations: "If ye then be risen with Christ, seek those things which are above," and "yields himself to God as one alive from the dead." "He seeks and finds."

The strong current of the *native forces* of his existence—as in the parallel case of the newly-budded brier—being now diverted into the new channel of his new nature,—"Behold, he prayeth." He has longings and desires quite new to him. "His heart is stirred by new feelings, a new world is gradually revealed to him, and, more than this, a new self within his old self makes its presence felt, and a change passes over him which he feels it most appropriate to call a new birth." "He is a new creature." And henceforth, though in the world, not of the world; but while pursuing his ordinary, but lawful, and laudable occupation,

he is a follower of the prescription,—"As ye have received Christ Jesus the Lord, so walk ye in Him." Col. ii. 6; 1 Peter i. 14, 15; 1 Peter iv. 1, 2, 3.

Legitimate inference warrants the assertion, that, in the garden of the Church, all trees growing there are such as have been grafted. Hence the man of God is described as a "tree of righteousness, of God's right-hand planting," (or grafting), and, as such, brings forth the fruits of righteousness, or the flowers of the "beauty of holiness." "Every plant which my heavenly Father hath not planted, shall be rooted up." "The righteous shall flourish like the fruitful, lofty, useful, unfallen palm-tree; he shall grow as the cedar of Lebanon; those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing to show that the Lord is upright" (Psa. xcii. 12—15).

But, as in the case of the budded rose-trees before stated, how correspondingly *unequal and various* is the "growth in grace" of those who are hopefully renewed! How many are there who, through weakness of faith and the fear of man, remain for a long season unknown to the Church! How many, like those addressed by Paul, "Ye did run well, who did hinder you that ye should not

obey the Truth?" How many, also, of whom the best things were hoped, are retarded in their growth by worldly or other untoward influences, so that they tarry long ere they "adorn the doctrine of God their Saviour"!

It is to be hoped that converts in general are more encouraging to their fellow-Christians and to ministers of the Word; and that they give promise of much fruitfulness by their changed and loving demeanour and earnest zeal: their good works testifying their "growth in grace."

Some there are, like certain of the disciples of old, "slow of heart to believe." Others, having "found the Pearl of great price, go at once and sell all that they have and buy it." Some also there are, like Paul and Timothy of ancient times, and many of more recent date, who are examples of extraordinary and rapid progress in the Divine life, far outstripping those who "were in Christ before them." So the "first are often last, and the last first."

Part I.—Chapter VI.

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"If any man be in Christ, he is a new creature."—2 Cor. v. 17

"I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 23.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 14.

CHAPTER VI.

EXTERNAL GRACE AND GUIDANCE. A PARALLEL.

In these two parallel departments of Nature and Grace may be seen the absolute necessity of external agency to nurture, carry forward, and complete the renovating work begun both in the man and the tree.

IN Nature, with regard to the rose-tree, it is the florist who began, instrumentally, and it is he must carry on the work with care and continued attentions, or the results of his early painstaking will inevitably suffer in deterioration of beauty and character to a greater or less extent.

In Scripture, likewise, it is an axiom that, whatever the instrumentality, the conversion of man is the work of the Holy Spirit; whose province it is, by means of the Gospel, from beginning to end, acting *upon*, and *with*, a reasonable soul. Nothing is more plainly taught in Scripture, and nothing is more obvious in itself than this, that the spiritual progress of a converted man is as dependent upon

devout personal culture for its growth under the Spirit's promised grace, as is the newly-budded rose-tree upon the attentions of the florist on its behalf. And it is only by unremitted discipline, year by year, that the rose-tree is kept in graceful symmetry and floral beauty. Neglect this, and the disastrous effect upon the tree will soon be seen. And so it is written, "Being confident of this very thing, that He which hath begun a good work in you will perform it, until the day of Jesus Christ." "Work out your own salvation with fear and trembling, for it is God who *worketh in you*, both to will and to do of His good pleasure." "Not the Holy Spirit alone, nor the believer alone, as St. Peter writes, 'Seeing ye have purified your souls in obeying the truth through the Spirit.' They are here said to purify themselves. For it is undeniable that the soul, in believing or obeying the truth, does itself act. They purify their souls, but it is by the Spirit."*

It must be borne in mind that the type in question is the Standard Rose-tree; concerning which it will be seen, that it is liable to several forms of mischief, adverse to its prosperity; and that it has certain *constitutional* habits which subject it to frequent and severe discipline. The following may

* Leighton.

be mentioned as the chief, namely—*Blight, Storms, Superabundant growth,* and what may be termed *Undergrowth.**

In comparing these four elements of antagonism as they affect severally the type and antitype—the rose-tree and the Christian—we are instinctively reminded of the spiritual warfare so forcibly described by St. Paul (Eph. vi. 12). "We wrestle not (alone) against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those *four forms of antagonism* which beset the rose-tree furnish a truthful illustration of "*the good fight of faith*:" for they are severally dealt with by the florist as the occasions require, so as to counteract the evils that would otherwise ensue, and so as to promote the good of the tree.

* The principle of this theory—namely, the (almost) identity of *grafting* in Horticulture and *regeneration* in Grace, the origin, process, and result in each so closely corresponding—is not necessarily associated with, or compromised by, any secondary coincidences here introduced in connexion with them. The principle is contended for: the adjuncts are interesting and instructive; especially so if we reflect, that the great parabolic Teacher is the Author of the principle in both Nature and Grace, and that He alone could so influence the adjuncts, or working out of the principle in both cases, as to fit the one to illustrate the other.

As before remarked, the skill and painstaking care of the florist, with his comparatively passive subject, while they represent, primarily, the agency of the Holy Spirit in the work of a sinner's conversion and subsequent growth in grace, represent also the prayerful earnestness of the moral agent acted upon, and availing himself of the ministration of the promised grace, whereby he is enabled to obey the Divine counsel and guidance. For in the Word he reads, "O man of God, follow after righteousness, goodness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto also thou art called" (1 Tim. vi. 11, 12).

First—*Blight* is a form of mischief common to the Budded Rose-tree. It is attacked by various kinds of *insects*, whose name may, indeed, be called "legion, for they are many;" they occasion much annoyance, as well as trouble to be rid of them; and they often spoil promising flower-buds, which, if unmolested, would soon become beautiful roses, gay and cheering.

Very suggestive, this, of *spiritual Blight*, to which young Christians are exposed, and older ones too, requiring so much vigilance—"Because their adversary, the devil, goeth about as a roaring lion," or as "an angel of light," marshalling his legion host to ply unguarded minds with "manifold temptations."

Under disguised aspects, they are tempted to adopt crude or erroneous views of truth; to love this present evil world—its follies, riches, or ambition; or to foster any other conceivable form of hindrance to delay or prevent their growth in grace and holiness.

Second.—*Storms and tempests* occasionally bring to the rosary much trial, by severely battering some choice trees, and despoiling their beauty. Storms, which are often destructive to labour and property, are, nevertheless, beneficial, clearing the atmosphere and promoting vegetation. They have, also, the effect upon trees, by the violent oscillation they cause, of giving firmness of root, and so "stablish, strengthen, settle them."

Storms of trial or sorrow, likewise, visit the Christian pilgrim in his progress. Afflictions, of some kind or other, either personal or relative, fall upon him as trials of faith; and, at times, with an almost crushing weight, they fall from the Father's hand unseen; under which he submissively bends, saying, "Clouds and darkness are round about Him; but justice and judgment are the habitation of His throne." Paul had his "thorn in the flesh, a messenger of Satan to buffet him;" and the trying discipline induced earnest reiterated prayer, which brought him great strength of faith, and such an advance in experience and

character that he could say, "Now do I take pleasure in infirmities, in persecutions, in distresses, that the power of Christ may rest upon me; for when I am weak, then am I strong."

Without multiplying examples it may be affirmed, that the stormy trials, and, often, ill-understood discipline administered to believers in all ages have a similar beneficial effect. But such visitations are likewise *corrective*, as it is written, "What son is he whom the Father chasteneth not? As many as I love, I rebuke and chasten." Examples there are in Scripture, and in all subsequent times, of very signal corrections dealt out, in the Fatherly providence to erring children; and also, afterwards, by means of "broken bones," of restoring them to "the joys of His salvation." And this well-known restorative fact in the garden of the Church was illustrated in our own flower garden a year or two since; when, during a heavy storm, a tall, well-grown, standard rose-tree was, by the force of the wind on its ample, and, then, flourishing foliage, "pressed out of measure, above strength, insomuch that we despaired even of life," for the stem snapped asunder, was broken literally in two, except as it was slightly held together, by apparently, only a portion of the bark of about half the circumference of the stem. Desperate as was the case, and without much hope, the

fracture was set and bound up, almost surgically, and tied up to its support; and so was left to Nature's restorative power. After awhile,—like *David's parallel case*, of which the florist was, at the time, forcibly reminded—his lamentable fall and merciful restoration,—the tree entirely recovered, and is now one of the best. Such is the faithfulness of God: lovingly, though with severity, "casting down, but not destroying." "He healeth the broken in heart, and bindeth up their wounds." (See Psalm li.)

Third.—*Superabundant growth*, in the floral emblem, is a constitutional habit, which requires a corresponding amount of disciplinary pruning. It is a propensity to *excess of wood and foliage;* which, for the sake of beauty and floral value in the tree, must annually, or oftener, be *pruned back;* and consequently the knife is very freely employed; so much so, that, to the uninitiated, the tree would appear to be recklessly spoiled. As it is written, "He pruneth it that it may bring forth more fruit."

There is, also, a corresponding *Overgrowth* of certain injurious or unseemly *constitutional traits of character*, manifested in many, perhaps in all Christians. How much more, to all fair inference, is there of outward profession and "form of godliness," even within recognized enclosures of the

Church of Christ, than is usually witnessed of "the *meekness and gentleness* of Jesus," "who was holy, harmless, undefiled, separate from sinners"! What lamentable cases of this redundant growth obtained and were reproved in the Corinthian, Galatian, and other Churches! How much our Lord and His Apostles complained of in the conduct of their followers! And how much may be mourned in the present day of similar irregularities; such as worldliness, self-importance, spiritual pride, and many other forms of rank, unprofitable growth, seeming to adhere, parasitically, to the otherwise notably good and pious, as well as to less eminent Christians. "For," says the Apostle, "I say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith."—"Let us not be desirous of vainglory." To Titus he writes, "Wherefore rebuke them sharply, that they may be sound in the faith:" and again—"These things speak, and exhort, and rebuke with all authority."

This propensity to rank growth proceeds from a twofold cause, namely—*First*, the strong current of the native powers of life and individuality of temperament resident—as in the parallel case—*in* the old nature; flowing *now*, mainly through

the superinduced medium of the new nature grafted upon it, and constituting the bitter source of conflict, or spiritual warfare, of which every child of God reads and feels so much. And, *Second*, the neglect of self-introspection and of what is so urgently enjoined by the Saviour Himself—"Watch and pray that ye enter not into temptation." (See 1 John v. 18.) From this twofold source of the ill-propensity and failing to keep prayerfully in view "the high vocation to which we are called"—the bright example of the Man Christ Jesus—spring up "zeal without knowledge," zeal for party rather than Christ; fierce and angry controversy while "earnestly contending for the faith once delivered to the Saints," with all other excrescences which so deplorably cleave to some good men, damaging their reputation, diminishing their usefulness and fruitfulness, depriving them of the beauty of holiness, and "grieving the Holy Spirit." The earlier history of Peter supplies a well-known instance of this *native propensity*, with the Divine correction appended: when, in his well-meant, but mistaken, zeal for his Master's honour, he received the rebuke,—"Get thee behind me, Adversary, for thou savourest not the things that be of God, but the things that be of men." This same Apostle, the ardent Peter, in the known incidents of his life and traits of character, supplies *an apt example* of

a Divinely-grafted man. In him we see the reality of the change, and the excellent fruit it produced, notwithstanding the defects of character and temperament the change had to resist and overcome. "He was remarkable among the Apostles both for his graces and his failings; eminent in zeal and courage; yet stumbling oft in his forwardness, and once greatly falling."* The same chapter from which we quote the rebuke, records also his Master's memorable commendation of his emphatic confession of faith,—"Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed this unto thee, but My Father who is in Heaven" (Matt. xvi. 17).

Fourth.—*Undergrowth* (as we have called it), in the standard rose-tree, is the proneness to throw out shoots or branches *from the brier-stock below the graft or bud.* Such shoots, being those of the old, or wild-brier, nature, if allowed to grow, would, in exact proportion to the toleration allowed them, take from the strength and beauty of the growing scion-tree, and imperil even its existence, if left unchecked. The watchful florist has a quick eye for these intruders, and either nips them in the bud, or, if they should happen through his inadvertence to escape observation and attain consider-

* Leighton.

able growth, when discovered, they are at once cut down. This bad, but natural, propensity is greatly in excess during the first year or two after the renovation; diminishing much afterwards, but never wholly eradicated. Very coincidental, this, with genuine Christian experience.

The Regenerated Man is, in like manner, subject to this constitutional *Undergrowth*, namely—"the motions to sin" of his inferior nature—"indwelling sin." This trying experience proves, at times, very harassing to his better nature, and causes him, as it did Paul in the bitterness of his soul, to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" In another passage the same Apostle describes his conflict with this evil: "I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." And he exhorts his converts—"Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof: neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for you are not under the law, but under grace." St. James counsels resistance to

the secret foe — "Resist the devil and he will flee from you." The crafty access of this wary adversary to our inferior nature gives him, often, the advantage over us; and hence the conflict, in inspired language so feelingly set forth in Romans vii. 15: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. *I find then a law, that, when I would do good, evil is present with me.* For I delight in the law of God after the inward man: but I see *another law in my members, warring against the law of my mind,* and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

An apposite example of this *untoward propensity to Undergrowth* exists, at this moment of our writing, in our own garden; and it offers an instructive illustration of an extreme state of declension in personal religion or "backsliding," approaching

almost to apostasy: a state of things, happily, rare both in budded rose-trees and in regenerated men. The tree in question is a flourishing specimen of its kind, and has, during the period of its regenerated life, been, year by year, adorned with the beauty and fragrance of its season, and has received the admiration it claimed. In describing its *present state* of almost *extra*-natural vigour—but, on that very account, fearful danger—it may be stated, that, in common with all others of its race, it has almost yearly put forth the usual symptoms of this native propensity, and has duly received the usual nipping attentions of the florist to keep it under; but this year it has run this propensity to sad excess; and the florist has, as an experiment, suffered the untoward exuberance to expand and take its course—has let it alone—so that, now, in the autumn of the year, the rank *undergrowth* is of such exceeding dimensions and strength as to leave no doubt in his mind as to what would be, must be, the hopeless and derelict condition of the tree should he continue to withhold his hand and spare the knife. But, no,—he has a value for the tree—the choice budded rose-tree upon which he has bestowed such pains and annual watchfulness,—he will not spare the knife; the rampant, intruding branches, below the graft, must be visited with excision; the seeming luxu-

riant tree must be humbled; its shootings-out from the old nature below the graft must be chastened by the entire loss of all its worse than worthless growth.—No, he will not lose his fostered tree, so long cherished by his own hand; he knows his remedy; and seeing the necessity, has recourse to the severity the case requires, that, in the ensuing summer, he may again enjoy the fragrance and beauty he has earned.

The correspondence, in this case, consists in what has but too often been witnessed in the sad history of some of God's people, who—through unfaithfulness to themselves and to Christ—to His Spirit and His Word, and having, "through manifold temptations," neglected to nip the first buddings of their evil nature—indwelling sin—have grievously fallen into sinful habits, or have carelessly drifted into a worldly spirit. Beguiled, it may be, by temporal prosperity, or yielding, perhaps imperceptibly, to the "lusts of the flesh, the lust of the eye, or the pride of life," they have wantonly fallen into such sinful courses as have, in due time, "pierced them through with many sorrows," and plunged them into the deep waters of bitter experience. Yet, by the mercy and grace of Christ, even such are brought back; often, under severe discipline; but, always, with the "broken bones" of godly sorrow—"the broken and contrite heart"

—and an earnest return to the forsaken Cross; and there, in the language and spirit of the fifty-first Psalm, pleading the ancient backslider's prayer.*

Of every truly regenerated one, every genuine child of God, it is Divinely asserted, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6). Yet, in strict accord with this gracious assurance, our Blessed Lord has said, "Whosoever will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake and the Gospel's, the same shall save it." And for dealing with "besetting sins," the same imperative authority prescribes—"If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee *that one of thy members should perish*, and not that thy whole body should be cast into hell." (See Psalm lxxxix. 30—34.)

The term "*backslider*," and the term and sin of "*backsliding*," although occurring fifteen times in the Old Testament, do not occur at all in the New Testament by this name, albeit that grievous sin is

* See the same case stated under another simile (1 Cor. iii. 12—19).

often characteristically exposed and fearfully reproved throughout its pages. The self-condemned Solomon says, "The backslider in heart shall be filled with his own ways." This text and this sin suggest, of the two renovated natures, another circumstantial coincidence. But not only so, the state of the backsliding Christian, and that of the almost derelict rose-tree above-described, may be *very aptly* paralleled in the following language of Scripture, allowing only a slight margin for *accommodation*—"Let us hold fast our profession without wavering; (for He is faithful that promised). For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used; knowing in yourselves that ye have in heaven a better and an enduring substance. Now, the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul" (Heb. x.).

As applicable to the case, respectively, of the grafted tree and the regenerate man, how truly appropriate is the warning exhortation! "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

Two further resemblances may here be briefly noted, in passing, between our type and antitype.

There is a class of choice roses called "*perpetual*," that is, such as continue to flower with a succession of beauty, one batch after another, all through the entire summer. Whereas many of the usual kinds, perhaps the greater number, genuine though they are, confine their display of beauty to the limits of the rose season.

The correspondence, in the Church, lies in the patent fact, that there is a class of finely-developed Christians, who pre-eminently adorn their profession; whose "works of faith and labours of love" never flag; they are *perpetual* in their gratitude and devotedness to their Lord and to His cause. Whereas many, perhaps the greater number of those who, "with meekness have received the ingrafted Word," are nevertheless seen to be less devoted to the furtherance of the reign of Christ; and less alive to a sense of infinite indebtedness to Him.

And there is also, in first-class grafted roses, a difference in estimated worth—a real distinction in size and beauty of form and colour, with regard to what are considered points of excellence; and this is brought about by the appliances of art, under the careful and judicious management of the professional florist.

The parallel required is apparent in the Scriptural maxim, "To him that hath shall be given, and he shall have abundance." They who occupy their talents faithfully, improve their privileges, and avail themselves of the appliances of grace with devout and earnest assiduity, as those who are "alive from the dead," and are thus ever "watching and waiting the coming of their Lord;" these are they that conspicuously shine with the reflected radiance of their Master's countenance, and "adorn the doctrine of God their Saviour in all things." "One star differeth from another star in glory." (See Matt. v. 6.)

Notwithstanding this notorious diversity, it is both experimentally and Scripturally true, to a greater or less extent, that, "each Christian bears, at every stage of growth, some likeness to Christ. In the indistinct—the unformed lines sketched in the character of the weakest believer, there are some traces of what will be hereafter a full por-

trait of the altogether lovely One though as yet rude and comparatively unattractive."* Likewise, it is a patent fact, that "no two branches are precisely the same in shape; no two leaves are exactly similar in colour and outline. And so with Christ's people. They all resemble each other in general features; they have a family likeness, they are all alike so far as they bear the image of the heavenly Adam. Their faith, their aim, their hopes are one. But they have each some special divergence from the general type to prove their individuality. This fact is amply illustrated in sacred history, and in the Church around us. And this diversity in unity presents in the Christian Church, as it does in the field of nature, the charm of a consistent variety—each part relieving, heightening, and setting off the rest, and contributing to the harmony of the whole." (MACMILLAN.)

The depraved nature—the carnal mind—is *not at once destroyed* by the graft of the new nature, *but condemned.* And "the new man" (as in the case of the type aided by the vigilance and

* "Thou seest through the past, present, and future of my history. Here, in the sphere of time, I grow up and am becoming what I shall one day be. But Thou, Lord, in Thine eternity already beholdest me matured."—DR. THOLUCK'S "Christian Devotion."

severity of the florist) is the appointed executioner of the sentence of death pronounced on the "old man:"—"Ye are dead and your life is hid with Christ in God."—"If ye through the Spirit *do mortify the deeds of the body* ye shall live." The sentence pronounced, and the commission given, are both by the great "Captain of Salvation;" who has Himself, as our pattern and in our cause, "triumphed gloriously" over "principalities and powers;" over sin, death, and hell. Having "trodden the winepress alone," and accomplished on our behalf the "redemption of the purchased possession;" and having, by the graft of Regeneration, made the new man a soldier of the Cross to "fight the good fight of faith;" and having thereby put him in partial possession—given him "an earnest of the inheritance," the Divine Captain of our Salvation has graciously given the command to go forward and possess the whole. With this command He has supplied a complete armament of all the munitions of the Holy War—"the shield of faith, the sword of the Spirit, the breastplate of Righteousness, the helmet of Salvation, the loins girt about with truth," and a quicker than telegraphic access to "the throne of grace"—"all prayer and supplication in the spirit," for "help in time of need." Thus equipped—behold the loving intent: that His faithful followers, His redeemed

ones, might be conquerors, likewise, "through Him who loved them and gave Himself for them;" and at last realize the meaning of those wondrous words—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21).

Thus we have traced the resemblances of our type and antitype—the veritable tree of beauty—and the human figurative tree of righteousness.

In following our parallel converts, we have seen that, notwithstanding their various hindrances and heavy conflicts, they do, *both*, hold on their way, year by year; pruned, and pruned again; still, and ever, bearing more fruit, and thereby adorning the principle, and exemplifying the power, of Regeneration—Grafting—Budding.

And not inappropriately may the budded and flourishing tree, as well as the regenerated man of God, be styled, a monument of converting Grace—a "living epistle of grace, known and read of all men." To the tree, and the man, alike, in Scripture phraseology, may be said, "Who maketh thee to differ from another? and what hast thou," in the display of beauty, fragrance, fruit, holiness, purity, "that thou hast not received" as a pure matter of free, sovereign grace? "For by grace are ye

saved; it is the gift of God." And the beautiful or fruitful tree, as well as the renovated and holy man, may say—and in silent beauty and excellence does say—"By the grace of God, I am what I am."

Behold the *Scriptural contrast* of the two conditions of man—in Adam, or in Christ—under the horticultural emblem: "And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. iii. 10).

"Make the tree good and his fruit good." "That they might be called trees of righteousness" (Isa. lxi. 3). "Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil. i. 11).

END OF PART I.

Part II.—Chapter I.

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"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."—JOHN i. 14.

"I and My Father are one."—JOHN x. 30.

"He that honoureth not the Son honoureth not the Father."—JOHN v. 23.

"In Him dwelleth all the fulness of the Godhead bodily."—COL. ii. 9.

"Beloved, now are we the sons of God."—1 JOHN iii. 2.

"Whom He did predestinate to be conformed to the image of His Son."—ROM. viii. 29.

CHAPTER I.

"THE INGRAFTED WORD"—"THE INCORRUPTIBLE SEED."

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you *a reason of the hope* that is in you with meekness and fear."—1 PETER iii. 15.

THE human subjects regenerated—born again—grafted—having had particular attention, it is important now to inquire, devoutly and with cautious reverence, as to the nature and character of that *Divine communication*—graft or scion—to which these human subjects are so signally indebted for the marvellous change effected in them, whereby they "become sons of God."

Advancing step by step along the line of this inquiry, we may hope to be conducted to a clearer view, a more intelligent and specific conception and appreciation of those precious relationships—the *Fatherhood of God* and the *Brotherhood of Christ*—to man.

Divines, both writers and preachers, adopting the language of Scripture, do explicitly employ the terms, "Sons of God" and "brethren of Christ," and avow belief in the sonship of believers to the Divine Father, and their brotherhood to Christ; but almost always, and no marvel, their usual presentations of these high relationships appear simply ideal; and, except as a matter of faith in the article of adoption, fall far below the standard of scriptural statement, and of human apprehension. It is not so with names or titles such as Maker, Redeemer, Friend, High Priest, and others; these are intelligible; but "Sons of God," "sons and daughters of the Lord Almighty," "children of God," "brethren of Christ," must, as ordinarily used and understood, appear figurative and unreal. Questions, very reasonable and full of point, may be asked:—In what sense are these relations to be understood? In any real, or only an accommodated sense, such as Adoption? Do the redeemed people of God really "*become* sons of God"? Really and truly "brethren" of Christ? Are they such, in as real a sense as the terms imply, and as substantially such as we understand these relationships amongst ourselves? Will the paternal, filial, and fraternal statements of Scripture, direct and implied, bear the strain of this construction affirmatively? Illuminated by light thrown upon them

from the page of the Book of Nature, with which those statements are now collated, we are fain to believe they will bear it. And further, we suggest whether that supplemental page of Nature's volume does not happily supply a key to this most interesting mystery? A material process under the Divine hand of Nature, *to demonstrate the highest and ulterior of Scripture* truths.*

It is granted, that to speak of persons *becoming* sons of God in reality, and in a literal sense, who are not sons originally in a literal sense, would appear, to ordinary experience, to amount to a solecism, and be calculated to repeat, in many minds, the surprise of Nicodemus when perplexed by a similar solecism propounded to him by Truth Himself. But in both cases the apparent solecism is construed into correct diction by the application of the *principle*, involved in the abnormal process, superinduced into the two kingdoms of nature and grace—the key to the profound problem.

These transcendent relationships may account for the great interest the angels are represented as taking in the affairs of Christ and His Church; "for when He bringeth in the first Begotten into the world, He saith, And let all the angels of God worship Him." Again, "Are they not all minister-

* Appendix D.

ing spirits sent forth to minister to them who shall be heirs of salvation?" Again, "Which things the angels desire to look into."

It is proposed to carry out this inquiry by the aid of particulars to be ascertained by induction from the analogies of Nature, human and vegetable, and from the tenor and statements of the written Word; these are assumed to elucidate, corroborate, and fortify each other. The following texts, and many others, assert or imply the relationships under consideration:—

John iii. 3.—"Verily, verily, I say unto thee, Except a man be *born again*, he cannot see the kingdom of God."

1 Peter i. 23—25.—"Being *born again;* not of corruptible seed, but of *Incorruptible, by the Word of God*, who liveth and abideth for ever."

1 Peter ii. 2, 3.—"As *newborn* babes desire the sincere milk of the Word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious."

1 Peter i. 3.—"Blessed be the God and Father of our Lord Jesus Christ, *who hath begotten us* again unto a lively hope."

James i. 18.—"Of His own will *begat He us* with the Word of truth, that we should be a kind of first fruits of His creatures."

James i. 12.—"Receive with meekness the *ingrafted Word* which is *able to save* your souls."

John i. 12, 13.—"As many as received Him, to them gave He power to *become the sons of God*, even to them which believe on His name. Who were *born*, not of the will of man, but *of God*."

Rom. viii. 14, 16, 17, 19.—"As many as are led by the Spirit of God, *they are the sons of God*. The Spirit itself beareth witness with our spirit, that *we are the children of God:* and if children then heirs; *heirs of God*, and *joint-heirs with Christ*. The earnest expectation of the creature waiteth for the manifestation of *the sons of God*."

1 John iii. 1, 2.—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, *now are we the sons of God*."

Gal. iii. 26, 29.—"Ye are all the *children of God* by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Gal. iv. 6, 7.—"Because *ye are sons*, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but *a son;* and if a son, then *an heir of God through Christ*."

"*Make the tree good.*" The germinating text from the Apostle James has been repeatedly quoted—"Receive with meekness the *ingrafted Word which is able* to save your souls." Without going into critical inquiry, whether "*the Word*" here used is of precisely the same import as "*the Word*" found in the first verse of St. John's Gospel and, again, in the first verse of his first Epistle, there seems to be an inferential warrant in regarding the *two* "*Words*" as substantially equivalent. In the two latter places "the Word" obviously names the Son of God; and in the former, if not critically identical, it will be conceded to mean, substantially—the *Truth*, the *life*, the *grace*, of God in man, which is, in effect, what the Scriptures elsewhere assert, "*Christ in you*, the hope of glory." Himself has said, "*I am the Truth.*" A very little reflection will show, that, a message from Heaven —a set of doctrines—a code of truths—if construed to be the meaning of "the ingrafted *Word*"—must be, as such and alone, both physiologically and scripturally, inadequate to so marvellous a result as the change proposed, and must necessarily be inert, wanting the essential quality, not only of potency, but of *adaptation* (presently to be considered). Operating by, and through, the medium, it surely means—the Second Adam, *the* quickening Spirit "whose name is called,

THE WORD OF GOD"—The incorruptible Seed.*

This view of "*the Word*," as employed by St. James in the text quoted, is corroborated by reference to the exact counterpart of grafting to which he alludes—namely, *a kind of generation by an abnormal method*, and in Scripture called *Re*-generation; the result of each being, a new-begotten or renovated one, whether vegetable or human. If then, as the Scriptures affirm, a sinner becomes a child of God by regeneration, he does also, as the Scripture affirms, by receiving the ingrafted Word; for—"Of His own will *begat He us* by the *Word of truth*:" the result in each case being—"one born again"—"a new creature in Christ Jesus." Being born again, not of corruptible seed, but of incorruptible, by the *Word of*

* Archbishop Leighton remarks—"The Word of God is so like Himself, and carries so plainly the image and impression of His power and wisdom, that where these are spoken of together it is sometimes doubtful whether the expressions are to be referred to Himself or to His Word; so Heb. iv. 12, and so here. But there is no hazard in referring them either way, seeing there is truth in both."

"Some passages may have a diverse reference in their first direct application, yet have they a marked affinity. Indeed, if one passage speaks of *Christ the Word*, and another of *God's word in the Bible*, still ought we to note this, that it is Christ, the living personal Word, who breathes power into the written and spoken Word."

God, who liveth and abideth for ever." Do not the terms, "the Truth"—"the Word"—as ordinarily understood, express simply the vehicle or instrument conveying the sum and substance, the very essence, of the Gospel—Christ?*

In the propagation of the human species there is no example of anything answering to grafting, but of ordinary generation only; nor, in the propagation of the children of God, as such, have we any example of ordinary generation, but only of regeneration, or, as we may say, of grafting; with the single and peculiar exception of the human birth of "*Jesus the Son of God.*" Therefore, by fair induction, it may be affirmed, that the scriptural terms, "regeneration, born again, born of God," convey strictly, and only, the idea of renovation by a spiritual operation answering to the same thing in Horticulture, called, Grafting; as it is written, "A new heart will I put within you," which undeniably indicates the free gift of the spiritual graft, germ, or "incorruptible seed." The heart, the mainspring of action, is made new by its reception of the incorruptible seed; faith being the receptive

* "Although this '*Word*' cannot beget without Him, yet it is by this 'Word' that He begets, and ordinarily not without it. It is true that the substantial Eternal Word is to us the spring of this new birth and life, the head from which the spirits of this supernatural life flow."—LEIGHTON.

faculty of the soul: the hand that accepts, the heart that embraces, "the unspeakable gift."

It is a confirmatory circumstance on the point under consideration that, in both of the two following oft-quoted, vital texts—vital, alike, theologically and to this analogy—*the receiving* stands as the correlate of *the gift*, which, though different in name in each text, must be identically the same, since in both cases, though differently expressed, the result of the reception is identically the same: —"*Receive* with meekness the *ingrafted Word* which is able to *save your souls.*" "As many as *received Him* to them gave He power to *become the sons of God.*"

In ordinary generation, usually, the offspring partakes, by inheritance, of the constitutional peculiarities of both parents, and exhibits them in a greater or less degree. But, from the operation of tree-grafting, and of human regeneration, the results are characterized, *alone*, by the peculiarities of the scion and of "the ingrafted Word." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Man is regenerated and made a new man: the tree is regenerated and made a new tree. Both are radically renewed; both are ultimately conformed to the *given standard* of the renovating germ. In both cases human instrumentality is concerned in the outward and

visible sign: the Divine agency, alone, in the inward and spiritual grace: the vital power of true human conversion, in one case, and the successful grafting of a tree in the other.

Part II.—Chapter II.

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"Of Mary was born Jesus, who is called Christ."—MATT. i. 16.

"This is My beloved Son: hear Him."—MARK ix. 7.

"No man cometh unto the Father but by Me."—JOHN xiv. 6.

"I ascend unto My Father, and your Father; and to My God, and your God."—JOHN xx. 17.

CHAPTER II.

COMPLEX RELATIONSHIPS—DIVINE AND HUMAN.

A devout contemplation of "*The Ingrafted Word*"—"The Man Christ Jesus"—at once the Great "Physician, and the Balm of Gilead:" under two aspects.

First—In His relation to Jehovah—"The God and Father of our Lord Jesus Christ."

Second—In His relation to every child of God, as a constituent part "of His Body the Church."—His brotherhood.

FIRST—The Divine Word—as related to the Divine Father.

Waiving all reference to theological speculations, we are safe to rely simply on the great fundamental facts and vital doctrines contained in that unfathomable announcement of the Son of God, Himself—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Waiving, also,

all that His loving mission involves, except what relates to our present inquiry.

In His official capacity, as Mediator in human form, which the Eternal Son, in infinite condescension, assumed, He says—"Ye believe in God, believe also in Me." As the veritable "Son of the Blessed," He inherently possesses—as he repeatedly declared—all the essential qualities of the Godhead. All analogy supports this statement by the universal and invariable laws of ordinary generation; and the Scriptures to the fullest extent claim for Him equality with the Father. His voluntary assumption of the Manhood into union with Himself, as Divine, cannot impair His essential Divinity. In adopting the form of man, to accomplish the purposes of His love, He still retained His native right, being "The only begotten of the Father, *full of grace and truth.*" "I and My Father are one." And inasmuch as temporarily, and for the occasion, "He took upon Him the form of a servant" for the suffering of death on our behalf,—and also, for the sake of fulfilling the grand purposes of the Divine counsels, condescended to subordinate Himself to the Father's will in order to "fulfil all righteousness,"—His temporary humiliation is an augmentation of His glory, and can supply to objectors but a very weak and untenable inference of His essential inferiority

to the Father.* But, as if to anticipate such an objection, it is written, "Who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant; and was made in the likeness of men: and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 6—11).

Again, how anticipative and emphatic, with reference to the real Divinity of the Mediator, are the foreshadowings of the prophet Isaiah (chap. xlv.): "Thus saith the LORD, the Holy One of Israel and his Maker, Ask of Me concerning My sons, and concerning the work of My hands command ye Me. I said not unto the seed of Jacob, Seek ye Me in vain: I the LORD speak

* "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him."—Col. ii. 8—10.

righteousness, I declare things that are right. Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end. There is no God beside Me: a Just God and a Saviour; there is none else beside Me. Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else. I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, *That unto Me every knee shall bow,* every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to *Him* shall men come; and all that are incensed against *Him* shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory."

Secondly—The Divine Restorer of the fallen race, as He stands *related to the members* of "His body the Church."

Born of the Virgin Mary, "the Holy Child Jesus" was "bone of our bone, and flesh of our flesh."—"The Man Christ Jesus" was a "Brother born for adversity." The Humanity, as well as the Divinity, of the Messiah was plainly foretold by the prophet—"There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots. Unto us a Child is born, unto us a Son is given; and the government shall be

upon His shoulders, and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah ix. 6).

The near and real relationship—comprehending within its embrace all His other relations and offices—which this "wonderful Renovator bears to the regenerated sons of God, is that of a Brother in our nature, truly, but in a sense superlatively exceeding our most refined notions of the fraternal relation. We must imagine what the Scriptures declare Him to be: "A friend that sticketh *closer than a brother*." But it is manifest that if we confine our notion of His brotherhood to its human aspect—as born of the Virgin Mary—it is far otherwise: it then becomes reduced to the relation of half-brother. This is worthy of consideration. Besides, human brothers are individual and distinct persons; in no sense are they derived from, or a part of, each other personally. But the "children of God" are, in Scripture, abundantly declared, and variously implied, to be "partakers of Christ." He is said to be *in* them. This, He says Himself repeatedly, and, addressing His Father, uses these remarkable words: "I in them, and Thou in me;" "For which cause He is not ashamed to call them brethren." And it is this element of participation, and *this alone*, that consti-

tutes them, in the highest and Scriptural sense, *brethren* of Christ and *children* of God; they would not otherwise be such in any other than a figurative and inferior sense. Our perception of the meaning, and of the preciousness to us, of this mystery, is greatly aided by the Horticultural simile, which illustrates to a demonstration this element of participation.* In the case of Christ and believers it even *resembles* the paternal relation *without being really such;* except in the accommodated sense indicated by one of His illustrious names—"He shall be called, Everlasting Father," as the second Adam, in contrast to the first Adam, our mortal father; and also in the sense implied in the texts, "He shall see His seed" (Isa. liii. 10); "A seed shall serve Him; it shall be *accounted* to the Lord for a generation" (Psalm xxii. 30). All adapted to enhance our conception of His incomparable oneness with His brethren beloved; and exhibiting a Brotherhood perfectly unique, and worthy of all that Scripture declares of the fraternal and filial relations subsisting between the all-gracious God and redeemed and regenerated man, the peculiar object of His love and the cherished subject of His grace; and this as the grand result of His unfathomable scheme. For be it remembered, that

* See Part III., Chapters III., IX., XV., and XVI.

His Divine and purifying nature—the measure and manner incomprehensible to us—is by the medium of the "*Incorruptible Seed*," *ingrafted upon* our corrupt nature; whereby, as manifested by the result, believers are elevated to a secure and higher platform, being made veritable "members of Christ." He took into Himself our human nature that He might impart to us of His own Divine nature. He became the "Man Christ Jesus, holy, harmless, undefiled, separate from sinners," that we might become "blameless and harmless, the sons of God." It is because believers are, by this effectual process, made *members* of Christ, *brethren* of the *only begotten Son*, that, under this Divine arrangement, they are raised to the dignity and relation of sons; and therefore, obviously and legitimately, they become (by one remove, so to speak) the *children of God the Father*, according to the Scriptures in their ample tenor.*

Furthermore—It is in virtue of this participation of, and union with, the Redeeming Elder Brother, that His "brethren," as a logical consequence, are said to become the children of God the Father *by adoption also:* as it is written, "I will receive you, and *will be* a Father unto you, and ye *shall be* My sons and daughters, saith the Lord Almighty."

* 1 Cor. xii. 12—27.

"Having predestinated us unto *the adoption* of children by Jesus Christ to Himself*, according to the good pleasure of His will, to the praise of the glory of His grace" (Eph. i. 5). "And ye are Christ's, and Christ is God's" (1 Cor. iii. 23).

"Oh, how close the ties that bind
Spirits to the Eternal Mind!"

But this high privilege and ultimate destiny of the human sons of God, must be understood, of course, without, in the remotest sense, compromising the dignity and ineffable majesty of the Infinite and Eternal Son as one with the Father. When He assumed our human nature, He became neither personally sinful, nor finite, as we are. So we, in being made "partakers of the Divine nature," are not invested with any faculties that are infinite.

The beloved Apostle has interwoven this ulterior truth and dignifying relationship throughout the

* "Our being sons of God is not merely a relation of adoption, but, in a real and important sense, a natural relation also. There must be adoption. But He who adopts regenerates. The regeneration is a real communication to us on His part of "His seed," of what makes our moral and spiritual nature the same in character as His; perfectly so at last, and imperfectly yet as far at it prevails, truly so, even now. And this regeneration makes the adoption real. The adopted sons are sons by nature, and that, too, I am persuaded in a very literal acceptation of the term."—DR. CANDLISH'S "Fatherhood of God," 3rd Edition, Lecture V., p. 233.

whole of his first Epistle, which he concludes with these words—"We know that whosoever is *born of God* sinneth not, but he that is *begotten of God* keepeth himself, and that wicked one toucheth him not. And we know that the Son of God is come, and *we are in Him that is true, even in His Son Jesus Christ.* This is the true God, and eternal life." The third chapter of the Epistle opens with a gush of admiration—"Behold, what manner of love the Father hath bestowed upon us, that *we should be called the sons of God; and we are such:* therefore the world knoweth us not, because it knew Him not. *Beloved, now are we the sons of God.*" In elucidating this precious truth, which so unequivocally unites humanity and Deity together, how forcible are those few recently-recognized monosyllables—"*and we are such*"—coming fresh, as they do, like a golden verdict direct from heaven! Their claim to equal inspiration none will dispute, having the high authority of "*the three most ancient manuscripts,* which undoubtedly stand at the head of all the most ancient copies of the New Testament."* (See Dean Alford's New Testament. Also, Tischendorf's "Introduction" to the "Tauchnitz Edition of the New Testament.")

* The Vatican Codex. The Alexandrine Codex. The Sinaitic Codex.

This twofold relation, as sons—by nature and by Adoption—may be otherwise stated, thus:—the regenerated are children of God the Father, because, in a twofold sense, brethren of Immanuel, the only begotten Son of God; such, in being partakers of the same human nature on the Virgin Mother's side; and such, on His Divine Father's side, because made "partakers of the Divine Nature" in being spiritually "born again of the Incorruptible Seed, which liveth and abideth for ever" (1 Peter i. 23, and 2 Peter i. 4). Just as the great Atonement opens the way to Reconciliation and Regeneration, so does the Regeneration open the way to the Adoption of the sons of God:—"For when the fulness of the time was come, God sent forth His Son, born of a woman, born under the law, to redeem them that were under the law, *that we might receive the adoption of sons.* And *because ye are sons,* God hath sent forth the *Spirit of His Son into your hearts,* crying, Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ" (Gal. iv. 4—7). And Christ Himself explicitly taught the same great truth, saying—"Neither can they die any more: for they *are the children of God,* being the children of the resurrection."

"Thus are the regenerate the children of an im-

mortal Father, and so entitled to an inheritance of immortality:—'If children then heirs, heirs of God.' This sonship is by an adoption in Christ, therefore it is added, 'Joint-heirs with Christ.' We adopted, and He the only begotten Son of God, by an eternal ineffable generation. 'And yet this our adoption is not a mere extrinsical denomination, as is adoption among men; but accompanied with a real change in them that are adopted, *a new nature and spirit being infused into them;* by means of which, as they are adopted to their inheritance in Christ, they are likewise *begotten of God and born again to it, by the supernatural work of regeneration.*" *

The following texts, in addition to the many others quoted, affirm also the relationship—"Partakers of Christ"—"Partakers of His sufferings"—"Partakers of His holiness"—"As the children are partakers of flesh and blood, He also Himself likewise took part of the same"—"I ascend to my Father and your Father; and to my God and your God."

There are many Scriptures that assert, and many that imply, the communion of the Father and of the Holy Spirit, as well as of the Son, with believers; but such passages, so far from invalidating,

* Leighton on 1 Peter i. 3, 4.

do, in fact, confirm the principle of relationship—namely, the impartation of the Divine Nature communicated to man through the medium and mediation of the Man, Christ Jesus. In John xiv. 23, it is written, "*We*"—the Father and the Son—"will come unto him, and make *Our* abode with him." "Truly our fellowship is with the Father and with His Son Jesus Christ." "Hereby know we that *we dwell in Him*, and *He in us*, because He hath given us of His Spirit"—given us to be partakers of His very nature. "He that is joined to the Lord is one Spirit."

Here the question may be asked, If the Divine revelation of grace to man were concentrated into one word, would not that word be "*Christ*"? and if epitomized into one text, would not that one be, "*Christ in you the hope of glory*"?—Christ the antidote of sin,—Christ the Reconstructor of humanity upon an immovable basis. For, it may be argued, If a man, regarded as a regenerate man, exhibit the evidences of the grace, the truth, the Spirit and love of God ruling in his heart as the motive-power of his character—the governing, guiding principle of his moral nature, who can deny that, in the sense of Holy Scripture, such a man has, essentially, Christ in him?—that he is a partaker of the Divine Nature? It is the germ developing its like. What possible influence, short

of this, can be imagined commensurate to such a change, and to fit him for his high destiny?—"I in them, and Thou in Me." There must be the germ, extrinsically implanted by grace, and received internally and developed outwardly, both by the tree and the man, to render the marvellous result possible.

Such is the transcendent love of Him who has thus allied Himself, by a gracious reciprocity of natures, to all the members composing His universal Church, which, in the counsels of eternity, He purposed to redeem. And such the grandeur of His vast design—even to exalt them, one and all, to His right hand, there to "behold His glory," and for ever to enjoy, with Himself, "the riches of His inheritance in the saints." And all this, as the satisfying answer to His yearning prayer on earth—"I pray for them: for them which Thou hast given me; for they are Thine. And all mine (my brethren) are Thine (thy children), and Thine (thy children) are mine (my brethren); and I am glorified in them." They are His crowning glory —the purposed results of the "travail of His soul."

The following utterance of Inspiration is weighty on this elevated theme—"Now ye are the body of Christ, and members in particular. For as the

body is one and has many members, and all the members of that one body being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body. The body is not one member, but many" (1 Cor. xii. 12, 13, 14, 27). "And He is the Head of the body" (Col. i. 18).

Part II.—Chapter III.

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"I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me."—JER. ii. 21.

"I am the True Vine, and My Father is the Husbandman."—JOHN xv. 1.

"I am the Rose of Sharon."—CANT. ii. 1.

"The Tree of Life."—GEN. and REV.

CHAPTER III.

THE EXACT ADAPTATION, UNDER THE HORTICULTURAL ASPECT, OF THE DIVINELY-PREPARED SCION TO THE HUMAN SUBJECTS TO BE REGENERATED THEREBY.

THE pure and holy nature of the God-man mysteriously, but really, ingrafted upon man fallen and depraved. By the beautiful law of Adaptation, the Divine, the perfect, the loving — the moral and spiritual nature of the Incarnate Word, is rendered, by the fact of the Incarnation in connexion with the Atonement, communicable to our nature.* The essential Godhead,

* "The Incarnation, as a great fact, discovers the communicableness, if I may use such a word, of the relation of fatherhood and sonship as it exists in the Godhead. It proves that it is a relation that may be communicated to a creature and shared in by a creature. The incarnation demonstrates, by a plain palpable proof, that this relation is not like an incommunicable property or attribute of Deity, but is something in or about Deity in which others, besides

it need not be said, is incommunicable. (It were impossible, for instance, for the incomprehensible, Eternal Son, as such, to die on the cross; it must be in the assumed personality of "the Man Christ Jesus.") Pursuant to His grand purpose, He assumed our materiality with all the conditions of our humanity, including the sinless infirmities and sufferings incident to our fallen estate. It was under these conditions that "He was made a little lower than the angels for the suffering of death;" and for the regeneration of men. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same."

On this principle or law of Adaptation—as it is seen in action in the superinduced law to meet the parallel case in tree-nature—there appears a strong feasibility in the fact of God thus uniting Himself to man; because, on the score of the high mental endowments of intelligence, moral perception, and free will, in man, there exists, already, the indispensable groundwork of compatibility of Nature. Not so, in the case of any of the inferior

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the Divine persons, may participate and have fellowship. For in fact the incarnation shows this relation actually communicated to humanity and shared in by humanity in the person of the Man Christ Jesus, who is the Son of God in respect of His human nature as well as His divine."—DR. CANDLISH.

creatures of God: with them there is no community of nature: all of them, of every grade, being destitute of every similar quality held in common with their Maker. In no sense whatever are they related to Him as being of the same order. But, prior to the creation of Adam, and after the brute creation, "God said, Let us make man in Our image, after Our likeness;" and, being so made, as to the mental endowments constituting the indispensable sameness of generic order, and in its limited sense, the very same DIVINE "WORD" —Who, "in the beginning," "breathed into man's nostrils the breath of life, so that he became a living soul," did—after the fall and "when the fulness of the time was come," in the person of the INCARNATE "WORD"—with imperial emphasis declare, "*Ye must be born again.*"—"*Marvel not that I said unto you, Ye must be born again.*" —Receive with meekness the ingrafted Word.— That ye may be blameless and harmless, the sons of God without rebuke" (Phil. ii. 15).

That we may duly appreciate this principle of *Adaptation* in its physiological sense, let us now return to the analogy, and endeavour to recognize the Divinely-prepared Scion under His own designation, as, "The Rose of Sharon," or as, "The Tree of Life, whose leaves are for the healing of the Nations."

[In passing, the following verses are relevant and interesting, from that devout Poet whose praise is in all the Churches:—

"Go, worship at Immanuel's feet,
See in His face what wonders meet!
Earth is too narrow to express
His worth, His glory, or His grace.

The whole creation can afford
But some faint shadows of my Lord;
Nature, to make His beauties known,
Must mingle colours not her own.

Is He a Tree? The world receives
Salvation from His healing leaves;
That *righteous Branch*, that fruitful bough,
Is David's root and offspring too.

Is He a Rose? Not Sharon yields
Such fragrancy in all her fields;
Or if the Lily He assume,
The valleys bless the rich perfume.

Is He a Vine? His heavenly root
Supplies the boughs with life and fruit;
O let a lasting union join
My soul to Christ, the living Vine.

Nor earth, nor seas, nor sun, nor stars,
Nor heaven, His full resemblance bears:
His beauties we can never trace,
Till we behold Him face to face."]

"The Spirit of prophecy, which is the testimony of Jesus," very remarkably foretells the coming Renovator: *pointing*, as it would seem, *to the present horticultural emblem* as the exponent of the great

mysteries of His advent and regenerating purpose, and saying—"There shall come forth a *Rod* out of the *stem* of Jesse, and a *Branch* shall grow out of his *roots*."—"He shall grow up as a tender *plant*."—"The *Branch of my planting*, the work of my hands, that I may be glorified."—"I will raise up for them a *plant of renown*."—"The Spirit of the Lord God is upon me because He hath anointed me to preach *good tidings to the meek*, He hath sent me to bind up the brokenhearted . . . . that they might be called *trees* of righteousness, the *planting* of the Lord that He might be glorified." Isaiah, Jeremiah, and Zechariah, in seven different passages, speak of Him under the emblem of the "*Righteous Branch*, beautiful and glorious," springing out of the *root* of David. And Jeremiah, in large type, gives another of His many names—in our present sense a most important name, "THE LORD OUR RIGHTEOUSNESS"—in connexion with his prediction of the coming "BRANCH" (also in large type*); obviously and emphatically indicating, by implication, the *peculiar process* by which *alone* the guilty can be regarded, not merely as righteous in law, but, *what is essentially more, become personally righteous*

* Zech. iii. 8: "Behold I will bring forth my servant the BRANCH." Zech. vi. 12: "Behold the man whose name is THE BRANCH."

in nature,—the supernatural process, by which "*He is made unto us* wisdom, and righteousness, and sanctification, and redemption."

"And so it is written, The last Adam was made a quickening Spirit." And as a quickening life-giving Spirit, He is truly communicated, in this mysterious union, to the first Adam (and to all believers of his posterity); who, in the beginning, was made a "living soul;" but, by the fall, had become *dead* (in the same sense) in trespasses and sins. "Ye are dead, and your life is hid with Christ in God."

This union of the two natures by the grafting of one upon the other, to be accurately appreciated, refers us again, as we have said, to the Horticultural illustration in point of physiological *adaptation*. It is well known that a scion or bud from one tree can only be made to grow upon the stock of another tree when both scion and stock are nearly related botanically: thus Roses will bud on briers, but not on myrtles. Apricots will on plums; Pears will on quinces; because all those are closely related. But Apples will not graft on plums, being not of the same order. Nature and Grace, both, adopt this *one identical example of innovation* upon established laws, *within the same prescribed limits*, to effect the transformations desired. And we might warrantably imagine the vegetable example to have been preordained and

purposely brought about to illustrate the spiritual, in itself, so "hard to be understood." For the vegetable innovation and the spiritual, each alike appears to have supervened, to counteract and destroy a ruinous anomaly that had previously supervened; for it is written, "In the image of God created He man;" and all created things were then pronounced "*Very good.*" Alas! the fall of man! and the thorns and thistles!

It is, further, merely necessary to instance the Adaptability of the Gospel-scion to *all the varieties of man*—being of the same order generically, however much, otherwise, diversified by the circumstances of race or climate: "Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him, yea, I have made him" (Isaiah xliii. 6, 7).

Regarding the "Tree of Life" as one of the richest emblems of the Divine Kinsman, it will appear that not only is the symbolic Tree so abundant in its perennial supply and rich variety of fruits: bearing twelve manner of fruits, and yielding her fruit every month: "emblematic of what Immanuel is, and eternally ever will be, to His brethren beloved—a *Tree imparting eternal life*, and satisfying them with fellowship and communion with Himself;"—it is also the abundant

and perennial source of renovation to all the fallen of every age and of every clime who "receive with meekness the ingrafted Word." For "*the leaves*" —*the leaf-buds*—"of the Tree are for the healing of the nations."*

With regard to the sense here given to the "*leaves*," and in support of the whole argument, it may be neither irrelevant nor irreverent to suggest, whether the mind of the Spirit, in the term "*healing*," by means of "the leaves," does not point in the direction of the surgical idea rather than the medicinal; seeing that, in relation to the regenerative change, Scripture is so very plain-spoken as to the comparatively surgical action, as a figure, in the work of a sinner's conversion, as expressed in the words, "Cut off the right hand;" "I am *crucified* with Christ." "He was *wounded* for our transgressions." "Circumcision of the heart." At the same time illustrating one sense of the expression, "Partakers of His sufferings."

To support this interpretation of "*the healing leaves*," let us return again to the typical process for illustration, that the value of the figure may be more apparent. Every "leaf-bud," as stated in a former chapter,† is produced at the base, or axil, of a leaf; and the first putting forth of a leaf-bud is

* See Part III., Chap. viii. † See page 46.

a very diminutive shoot, or expansion of the bud, which grows into a fruit-bearing branch. It is at the particular stage of advancement here described —viz., a "diminutive shoot" (but just before, or when on the eve of expansion or breaking forth of the shoot)—that the leaf-bud is used for budding. The *vehicle of the germ* (viz., the *small portion** cut from the superior tree *containing the bud, which is very small indeed, compared with the leaf to which it is attached*) is not inappropriately called "the leaf;" *for* (according to the custom of Scripture to employ common things as they seem to be) *as leaves only would the leaf-buds appear* to all uninitiated spectators of the process; and as *leaves only they always appear*, as ordinarily seen growing on the tree, notwithstanding the almost invisible germ reposing at their base.† "The leaves of the Tree for the *healing* of the nations."

See, therefore, in this symbol of the "leaves of the Tree," the superabundant, figurative, supply of the Divine-nature-germ ready for any amount of demand, continuously, through all generations, resulting from the Divine commission, "Go ye into

* See Diagram, page 45.

† "Who hath despised the day of small things?" (Zech. iv. 10). "A grain of mustard seed, the least of all seeds" (Matt. xiii. 32). "A little leaven leaveneth the whole lump" (1 Cor. v. 6).

all the world, and preach the Gospel to every creature. He that believeth (in Christ) and is baptized (with the Spirit) shall be saved; but he that believeth not shall be condemned."



Part II.—Chapter IV.

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"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—LUKE ii. 11.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—MATT. xi. 28, 29.

"Behold, I create new heavens and a new earth: wherein dwelleth righteousness."—ISAIAH lxv. 17, and 2 PETER iii. 13.

CHAPTER IV.

RESPONSIBILITY AND ULTIMATE BLESSEDNESS.

AT this stage we may again advert to the *responsibility of man*—divinely *endowed as he is with reason, conscience, and will;* with a capacity for virtue or vice, happiness or misery; and especially if, in providence, placed under the advantages of the Gospel dispensation,—when, instead of "receiving with meekness" the call of the Gospel—"Repent, believe, and be saved,"—he is found resisting its overtures and ignoring its claims. This responsibility is tacitly, but clearly, indicated in the lesson to be inferred from the *passive subject* with which analogically he is brought into comparison. Always bearing in mind, as required by the parallel, that man's universal consciousness that he is out of harmony with the perfect order of God's beautiful creation,—abnormally wrong, and needing to be righted—indicates both his duty

and his ability to "seek and find" the available grace of the published Gospel.* This consciousness and those endowments are, in every sense, equivalent to the intelligence and efforts of the gardener on behalf of the unconscious tree. The latter, to ensure success, must, in obedience to nature's law, send up from the root its native life-sap (which of course *it* does without resistance and without motive), to be renewed as it passes through the transforming medium of its new existence, and in response to the operation performed on its vital part by the florist. Accordingly (see page 37) it is required of the *intelligent subject* addressed by the Gospel and aided by spiritual agency, promised and provided, that—responsive to the sovereign grace of God made known by the "glad tidings of great joy"—all His intuitive sense of right and wrong, and all his powers of mind and heart, should yield to the force of the appeals to conscience and to gratitude so affectingly addressed to him, and brought to bear upon him, by all that is involved in the mission, life, and death

* "That they should seek the Lord, if haply they might feel after Him and find Him: though He be not far from every one of us: for in Him we live, and move, and have our being" (Acts xvii. 27). "They perish, because they receive not the love of the truth, that they might be saved" (2 Thess. ii. 10). See Rom. ii. 14, 15, and Deut. xxx. 11—15.

of Christ. So yielding, he "receives with meekness the ingrafted Word which is able to save his soul."*

In the historic record of the Creation we see life communicated to man involuntarily on his part, for "the Lord God breathed into his nostrils the breath of life, and man became a living soul;" and, with limitation, much the same may be said of all his descendants. On the contrary, in the new creation, man, depraved in his moral nature, but not deprived of his intellectual faculties, and free agency, is personally addressed in the Gospel as a responsible being, capable of the voluntary action required of him and necessary to him. He, who is our life, has emphatically said, "The words that I speak unto you they are Spirit and they are Life. It is the Spirit that quickeneth."

In these two distinct communications of life there is a manifest adaptation to, and recognition of, the capabilities of the two conditions of man. In the first or passive condition, the communication is simply "*breath*"—"the Breath of life"—animate, moral, and spiritual. But in the *depraved-intelligent condition*, called spiritual death, the communication

* "What in the plant is a matter of necessity—an unconscious result of unconscious physical powers—should be in the believer the blessed result of a living faith and a devoted life."—MACMILLAN.

of regenerating spiritual life, from God to man, is by means of "*Words*," intelligible and reasoning *words;* and "they are Spirit, and they are life," to such as with meekness receive the vital germ. For, as St. Augustin puts it, "God chose to create me without my aid, but without my aid He does not choose to create me anew." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." "Believe in the Lord Jesus Christ, and thou shalt be saved" (John vi. 63; Isaiah i. 18; Acts xvi. 31).

But, with the bitter alternative in view, how sensibly affected should every one be by the solemn words, "Ye will not come to me that ye might have life." "For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. v. 7. 8). See Heb. iv. 2.

It may not be out of place here, in passing, to quote the pungent words of our Lord to some who opposed themselves to His ministry: "Ye are of your father the devil, and the works of your father ye will do." And the words of the beloved Apostle, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this

purpose the Son of God was manifested, that He might destroy the works of the devil."

In connexion with these quotations may be seen another parallel, cognate to the present one, viz., that of the introduction of spiritual death, and the re-introduction of spiritual life;—the poison and its antidote.

As the *satanic germ, or "corruptible seed"—the bitter root of unbelief in God*—was wrapped up in that doleful parley in the Garden of Eden, when "the Serpent beguiled Eve through his subtilty;" so, after the same manner, when, afterwards, the Divine promise was given of the advent of the "Seed of the Woman"—the Divine Champion of our deliverance; and when *He, the Restorer of the Tree of Life,* in His own person, proclaims, "Look unto Me, and be ye saved"—"I am the Bread of Life, he that eateth Me, even He shall live by Me;" *then, and through all time,* the eternal-life-giving germ, enveloped in the "Word of the truth of the Gospel," *is ingrafted* in the pierced and yielding hearts of those who hear and hearing believe: being "made willing in the day of His power." As willing and as capable of receiving the *graft spiritual—"the incorruptible seed"*—as Eve and Adam were of imbibing the poisonous taint of moral evil and spiritual death, and as the

Crab-tree and Brier are of regeneration by grafting. "For if by one man's offence death reigned by one, much more they, which *receive abundance of grace* and of *the gift* of righteousness, shall reign in life by one, Jesus Christ.

Definitively is the devil's bitter root of *unbelief in God* destroyed, and the Divine life, received by faith in Christ, ingrafted in the human soul. The usurper, the strong man armed, is dethroned, and the rightful Sovereign welcomed to the heart. And in the growth of the newly-implanted germ may be witnessed, what has been aptly called, "the expulsive power of a new affection:" ardent, filial love to "the God and Father of our Lord Jesus Christ;" constraining, grateful, fraternal love to the exalted Elder Brother, which is the love of God shed abroad in our hearts by the Holy Spirit given unto us," inducing fervent charity to all the children of God, and all the virtues of the Christian life. In short, by a progressive sanctification, and a maturing meetness for the inheritance of the saints, they "grow up into Him in all things"—"His image—His likeness"—His purity and love.

> "In Him the sons of Adam boast
> More blessings than their Father lost."

Here we arrive at the *terminus* of the parallel lines. The analogy—in regard to mortal man and

earthly trees—extends not beyond the present life. The type, the budded wild Brier, becomes the fragrant, admired, and beautiful Rose, and arrives early at its maturity; that is, its transformation is entire: it becomes the fac-simile of the tree from which the bud was taken. This, however, though very excellent by comparison with its former self, is, like all things earthly, imperfect; being subject to the *four*, and other, dangers and infirmities that have been named, in common with its human antitype. Both, at their *best estate*, are lovely and fragrant; and, in their several ways, both of them glorify the great Author of their being and the Regenerator of their condition and characters. Yet, it must be confessed, that, while they respectively shine with Christian graces and brilliant roses, they do, nevertheless, each of them bear, more or less, unlovely thorns.

This derogate fact necessitates the remark, that the lamented waywardness or constitutional imperfections characterizing the children of God, to a greater or less extent, during their minority or educational course on earth, offers no valid objection to the true sonship and prospective perfection of believers. This novitiate condition is conspicuously that of the ancient saints under each dispensation, Jewish and Christian. It is, moreover, conspicuously paralleled, not only by the

typical Church in its wanderings towards "the land flowing with milk and honey," but also in the experience of every Christian family; for how patent is the waywardness, or thoughtlessness, so usually seen in our sons and daughters in their state of tuitional minority! *

There is the *superior sense*, however, *yet remaining* to be noticed, and, indeed, the all-important sense, with respect to renovated man, *that* in which *the analogy requires his transplantation* into the unpolluted soil of the Garden of the Paradise above. For the children of God, in their militant state, are incapable of such an approach towards perfection as the entire loss of thorny and constitutional infirmities; and are consequently incapable of attaining to the high standard of the beauty,

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* "Thou mournest that whole years are gone
Ere sinners are made saints;
My faith, when told it can be done
In a whole lifetime, faints.
For enterprises great, you know,
Are in the execution slow;
And can there be a work so great
As ruined souls to re-create?
If God, as Holy Scripture says,
To make the world took six full days,
No marvel many a year should fleet
Ere the new birth is found complete."

THOLUCK.

fragrance, and perfection of their faultless Archetype—the transcendent "*Rose of Sharon.*" This consummation agrees only with that state of perfect blessedness, that now remains in abeyance, but is to be fully realized "When the Son of Man shall come in His glory;" "who will then change our vile body that it may be fashioned like unto His glorious body." "For this corruptible must put on incorruption, and this mortal must put on immortality."

And there is, also, yet to be named, *another sense*, both important and interesting; a sense, though *differing entirely* from that of the foregoing parallel, is in perfect harmony with it, and in which, also, *the analogy requires a future consummation* (the new birth, true repentance, pardon, justification, the life of faith, the gift of righteousness, and all the correlative phases of "the new creation," being, one and all, summed up in the comprehensive "*Gift of God*—eternal life through Jesus Christ our Lord." The Sovereign Gift, being but incipient in its action in this probationary state, preparing for its full development in the glorious future); for,

In giving the Botanical definition of the term, "*Bud*" (see note, page 46), it was noticed, that it is, also called the "*Hybernacle*," as being the winter receptacle of the tree's future flowers and foliage to be unfolded in the succeeding summer. Now,

if we regard the whole earthly career of the regenerated man—including all his varied experience in passing from spiritual death into spiritual life and the progress of the spiritual life—as representing *no more* than the initiatory fact of the essential change wrought in him by regeneration, that is, no more than is represented by the newly-budded Rose-tree while the bud is still in its undeveloped condition of the "Hybernacle" or winter repository of its future life and beauty; we then arrive at this cheerful view:—that the Christian's brief probation of some threescore years on earth constitutes but his incipient state of transformation. It witnesses that he has "received with meekness the ingrafted Word," that it has saved his soul, and that, up to the time of his putting off the mortal body, he is in the safe condition of the "Hybernacle," that is, just on the eve of breaking forth, and only waiting the arrival of the Spring of the eternal Summer, in which to develop all the graces of his New Nature in their ever-advancing maturity; to the everlasting praise of Him, whose Name, whose Nature, and whose Image, in their incipiency, He bears.

Truly—"It doth not yet appear what we shall be:" to what elevation in the scale of being the regenerated are destined to be exalted: since the whole tenor of the Word of Him who cannot lie

indicates that His redeemed ones are the objects of an Almighty love that knows no limits of height and depth, and length and breadth! Who can define the extent of expectation warranted by the many glowing Scriptures, too many and too long to quote? What can equal the inspiring wonder of every mind in attaching a meaning to such words, as, "Heirs of God, and joint-heirs with Christ"? "Beloved," says the Apostle John, "*now* are we the *Sons* of God, and it doth not yet appear what *we* shall be; but we know that when He shall appear *we* shall be *like Him;* for we shall see Him as He is."—Like Him!—"Conformed to the image of His Son"—to the pattern of His perfect purity and unselfish love—"to the measure of the stature of the fulness of Christ," "the Firstborn among many brethren."

This is the consummation of the analogy.—"As we have borne the image of the earthy Adam, we shall also bear the image of the heavenly Adam."—Become like Him in all things as Immanuel, the "Man Christ Jesus." Yes, "in all things," short, only, of His headship of the Redeemed family, and of all that in Himself, as pertaining to the Godhead, is incommunicable.—"Grow up into Him in all things who is the Head, even Christ."

In His glorified humanity, the family of the re-

deemed will eternally contemplate the animating memorial of His dying love; and will thence experience that gravitating power of attraction—the loving, grateful, everlasting allegiance to His throne, and devotion to His glory. While He, with infinite satisfaction, "sees of the travail of His soul," in the perfection of bliss to which He has exalted His brethren beloved.* In them He realizes "*the riches of the glory of His inheritance* in the saints." "The glory which Thou gavest Me, I have given them."—"Behold, I and the children whom the Lord hath given Me for signs and for wonders" (Isaiah viii. 18; Heb. ii. 13). "I am glorified in them."

Conformably to the analogy, and as the ulterior result of Regeneration through grace, "*We shall be like Him*"! What need we more to exalt our conceptions of the "glory, honour, immortality, eternal life," of the Redeemed family? What more can express the signal triumph of the Great Captain of Salvation—our Elder Brother—over sin, and death, and hell, and all the powers of darkness?

"To the intent that unto the principalities and powers in the heavenly places might be known by the Church the manifold wisdom of God"!

* Eph. ii. 7.

"Now unto Him that is *able to do exceeding abundantly above all* that we ask or think, according to the power that worketh in us, unto Him be glory, in the Church, by Christ Jesus, world without end. Amen."

END OF PART II.



Part III.—Chapter I.

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SUPPLEMENTARY.

THE SAME FACTS AND DOCTRINES UNDER OTHER ASPECTS AND FROM OTHER POINTS OF VIEW.

THE chapters of this Part of the present treatise will consist of some further parallel resemblances traceable in the same two subjects of the two kingdoms of nature and grace, together with other detached thoughts suggested by the foregoing analogy, and essential to its comparative completeness. It was not found convenient to introduce them in the earlier stages without encumbering the details, and marring their simplicity of statement. By still further pursuing and comparing the same facts and doctrines from other points of view, the analogy will receive additional elucidation, as well as confirmation, in some important particulars. This, however, necessitates an occasional, but under the circumstances pardonable, reiteration of the same texts of Scripture and of similar ideas, having a cumulative bearing upon the two main conclusions to be arrived at—the new birth, and the consequent high destiny of the subjects of tha vital fact.

"Ye have an unction from the Holy One, and ye know all things."—1 JOHN i. 20.

"Now He which hath anointed us is God, who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 COR. i. 21, 22.

"Abide in me, and I in you."—JOHN xv. 4.

"He giveth not the Spirit by measure unto Him."—JOHN iii. 34.

"Of His fulness have we all received."—JOHN i. 16.

"At that day ye shall know that I am in my Father, and ye in Me, and I in you."—JOHN xiv. 20.

CHAPTER I.

DISCREPANCIES RECONCILED.

THE two following portions of Scripture have been alluded to as not favouring this analogy as traced in the foregoing chapters. They will be seen, however, to favour rather than oppose it.

"I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."—JOHN xv. 5.

"For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?"—ROM. xi. 24.

Concerning the former passage—namely, our Lord's parable of the True Vine and its branches—it is obvious from the context that the parable was not spoken in illustration of *the new birth* at all, although beautifully in harmony with that doctrine, but of certain other important truths, the chief of which is the intimate union subsisting

between Himself and His people; than which no figure could be more appropriate and convincing.

The other passage is part of St. Paul's argument relating to the union of the Gentile with the Jewish Church. This, also, has no immediate reference to the great regenerative change; and the Apostle himself admits that the illustration, as he employed it, is "contrary to nature."

Placing side by side the two sets of grafting emblems contained in Scripture—1st, Our Lord's parable of the True Vine, with St. Paul's parallel metaphor of the good Olive-tree; and, 2nd, Our Lord's figurative injunction, "Make the tree good and his fruit good," with the parallel figure of St. James, "Receive the ingrafted Word"—we get the true import of the apparently conflicting, but in reality the synonymous, Scriptural terms—"Ye in Christ," and "Christ in you."

Now, if the Apostle's admission—"contrary to Nature," that is, contrary to her uniform law of propagation, as well as contrary to the usual process of grafting—be pondered in connexion with our Lord's metaphor of Himself the True Vine, and His dependent brethren the branches, showing, as this striking metaphor does, the subsistence of the branches by Him, in Him, to Him—their fruitfulness and absolute security; may we not, consistently with the tenor of revelation, regard the

above-mentioned *two sets of Scriptural grafting emblems* as affording a latent intimation—carrying us even beyond the present analogy, and suggesting, in harmony with Scripture, that we not only receive the graft of regeneration in this probationary state, but that, when this mortal is called to put on immortality, and this corruptible to put on incorruption—when "with open face beholding the glory of the Lord—changed from glory to glory (from the minor to the major glory) as by the Spirit of the Lord:" then the crowning work is completed: then the Christ-born soul, advancing from its incipient, growing, and approximate, but unperfected, likeness of Christ, realizes the complete and glorious transformation. "Seeing Him as He is," the saints are thereby changed, in a moment, in the twinkling of an eye, into the predestinated conformity to His glorious and perfected pattern.* "Contrary to nature," they become, to carry out the metaphor, *not only grafted, but "rooted also* and built up in Him," *as branches of the True Vine.* "For God is able to graft them in again."

Be this at it may, He says of Himself, "I am the Root," as well as the "Offspring of David." Our spirits bow in humble reverence while reviewing

* 1 Cor. xv. 52, 53; 1 John iii. 1, 2; 2 Cor. iii. 18.

the mysterious intercommunication of natures—the Divine and the human, the Redeemer and the redeemed—"I in them, and Thou in Me, that they may be made perfect in one: one in Us: that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John xvii. 21—23). "I am the True Vine, and My Father is the Husbandman." "I am the Vine, ye are the branches. *Abide in Me, and I in you*" (John xv. 1, 2, 4, 5). "He that keepeth His commandments *dwelleth in Him, and He in him.* And hereby we know that *He abideth in us,* by the Spirit which He hath given us" (1 John 3—24).*

* See "The True Vine." By Rev. HUGH MACMILLAN.

Part III.—Chapter II.

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CHAPTER II.

A COMPARISON OF CONDITIONS.

IT is interesting to reflect on the value of the transforming graft, as made apparent by comparing what the several wild natures, tree or man, thereby operated upon would have remained, or become, if left to vegetate, or act, in their native condition, uncared for and ungrafted. The habit of the brier, for example, with its long, thorny, and straggling branches, renders it unfit to grow anywhere but in the desert or hedgerow. Such is its wild, lacerating, unmanageable growth, that even there it can be tolerated only as it is hacked and dismembered, from time to time, by the keen-edged tool of the unmerciful hedger; it would otherwise become a tangled, thorny thicket, fit only to be burned or rooted up. "And now, also, the axe is laid unto the root of the (human) trees; therefore, every tree that bringeth not forth good fruit is hewn down, and cast into the fire.'

Seventeen times the brier is mentioned in Scripture, and always in a bad sense: sometimes very bad, as in *Micah* vii. 4: "The best of them is as a brier; the most upright is sharper than a thorn hedge."

A parody may be forgiven on the well-known words of the Prophet Isaiah, "Instead of the brier, shall come up" the rose-tree, "and instead of the thorn, shall come up" the pear-tree: when it is remembered that the wild pear-tree bears thorns, as also does the crab-tree, both of which, *after grafting*, yield (not the "peaceable fruits of righteousness to them that are exercised thereby," like their human antitype, but, what aptly corresponds) the many esteemed varieties of our choicest pears and apples, in exchange for sour crabs and worthless pears. Those richest of our fruits, the Apricot and Peach, are obtained, as to their excellence, from an insignificant Plum-tree, likewise, by grafting.

To these horticultural transformations might be addressed the Scriptural question, "What fruit had ye, *then*, in those things of which ye are *now* ashamed"—your crab-apples and your dog-roses? And yet—as if again to remind us of unregenerate man in his propensity to assert, or feel complacency in, his own righteousness, which the Word denounces as "filthy rags"—these ungrafted crab-

trees and briers do, in their every returning season, re-assert their *pretensions* to fruit and flower. The briers, truly, are not without admirers, beautifying, as they do, our summer hedgerows, and gladdening our rural walks. But what a *contrast*, in beauty and gladness, when compared with the fruit and flower of our cultivated gardens, from which crab-trees and briers are *always* excluded! It is just the contrast so feelingly deplored, between that *natural* amiability of disposition of some who are dear to us,—that *natural* benevolence of character of some of our good citizens of the world, who, alas! it is nevertheless feared, are without faith, not having "submitted themselves to the righteousness of God," nor "received with meekness the ingrafted Word"—and those more intrinsic traits of spirit and character exhibited in the "fruits of righteousness which are by Jesus Christ to the praise and glory of God."

Diffused, as is now, throughout the civilized world, the knowledge of the art of grafting, with the consequent enjoyment of its benefits, may it not be appropriately designated, *Nature's Emblematic Gospel?*—Nature's "shadow of good things to come"? And may not the sight of a richly-laden Apple-tree, the Peach-tree with its tempting fruit, or the regenerated Brier with its Roses of fragrance and beauty; or even the personal en-

joyment of a refreshing apple, or the delicious peach, or the graceful rose,—may not any of these (remembering the extraneous process that made them such) be to us grateful mementos of our own spiritual history?—so graphically symbolized by theirs. As from the wild stocks of the crab-apple and of the brier are procured the best and most fruitful of apple-trees, and the brightest and most beautiful of roses; so is depraved and wayward man the degenerate material from which God produces 'the man after His own heart,' such as David, Jacob, and Paul became, and such as all who are regenerated become, in their maturing and matured estate, after passing through the Christian crucible of personal experience,—"passing from death unto life." Under this view, our gardens, so peaceful and beautiful, so full of the works and ways of God, may instinctively become able expositions of the mysteries of godliness; while the annual sowings of seed and the resulting flowers and fruits as aptly "preach Jesus and the resurrection."

In this connexion may be noticed the circumstance, that—in this extra-natural process, ever exhibited "*year by year continually*," and in the examples we have of its manifest power, but especially in its analogous character—Christianity receives a fresh collateral evidence of its truth and

divine origin: an evidence, which, as *being ever present and convincing*, may rank, in kind, with that sterling testimony derived from the fact of the continued and inextinguishable existence of the Jewish nation *at the present day* in connexion with the history of that people, and its bearing upon Christianity.

The Christian Church — adorned and distinguished as it is beyond its *Mosaic predecessor, upon which it was grafted*, by that peculiar product and growing spirit of truly Christian and universal benevolence, which it not only inculcates, but has already, to a gratifying extent, so beautifully developed—and the fully-consummated kingdom of the Redeemer in its ultimate beauty and power and glory—being, *as in the typical parable of the brier and the rose*, the prophetic and purposed outcome of the previous dispensation. Pursuant to, and "according, as God hath chosen us in Him before the foundation of the world, that we should be to the praise of the glory of His grace." (See Ephesians i.)



Part III.—Chapter III.

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CHAPTER III.

ABNORMAL APPLIANCES, NATURAL AND DIVINE, TO RECONSTRUCT SUBVERTED CONSTITUTIONS.

IT has been urged, as a qualified objection to this theory, that, in all probability, the Dog-rose is the original from which, under artificial culture, all our best roses have been derived. And the same kind of objection applies, equally, in reference to our choice fruits. We admit the probability; but regard it, however, as favouring this idea—that the dog-rose, and the inferior fruits, are fallen* specimens, handed down to us, of the sad consequences associated with, and resulting from, the fall of man: as it is written, "Cursed is the ground for thy sake, thorns and thistles shall it bring forth:"—not *spontaneously*, henceforth, the delightful fruits and fragrant roses of the Eden

* A suggestive collateral evidence of the truth of the Mosiac history of the fall.

forfeited: so "good for food and pleasant to the eyes."

Hence an interesting reflection is suggested—in connexion with a further corroboration of this analogical theory—under two parallel heads:—showing parallel benefits, resulting from the parallel action of a corresponding abnormal law.

First—With regard to the *mitigation of man's deteriorated surroundings by the introduction* (in due time, and beyond the ordinary methods) *of certain abnormal appliances for the restoration of the fruits and flowers.*

Second—With regard to the Methods of Divine grace in the *restoration of man himself, also by abnormal or superhuman means,* pursuant to the primal promise, that the Seed of the Woman should bruise the serpent's head.

By a slight variation of Rom. v. 17—which is submitted with all loyalty to the sacred text—our proposition becomes manifest in the way of illustration:—"For if by the fall of Adam death reigned over his whole race" (and the fruits and flowers around him partook of the scathing curse, so that the death of degeneracy reigned over *them* also on his account) "much more they" (both men and trees) "which receive abundance of grace" (abundance of interposed favour and all-sufficient aid) "and the gift of righteousness" (the gift of a

resuscitating scion whereby they become completely rectified) "shall reign in life by one Jesus Christ" (according to their respective natures). All temporal as well as spiritual good flowing from His mediation.

First—As regards *the horticultural "type* of better things" and grander facts.

The mitigation of the curse on man's surroundings God, under His own providential guidance, committed to the manual labour, the mind, and muscle of the fallen man. With dismissal from the Garden of Eden his lot was to "till the ground out of which he was taken," and to earn his bread by the sweat of his brow. The previous command to "replenish the earth and subdue it," was in perpetuity and of universal obligation.

During the long interval that has elapsed from that time to this, the most remarkable—and, as regards *man's chief concern, the most instructive*—of the multitudinous achievements of this, partly penal, partly necessary, and in every sense blessed industry thus imposed on the life of man, is the "*subduing*" of the curse that smote the fruits and flowers (or, at least, the amelioration of it), by *two notable artificial appliances* of scientific gardening, of *comparatively recent* discovery. The *first*, and essential, of those appliances (which, as it may be said to be the hand of man experimenting on the

capabilities of nature, is, in its action, mystical, or at least obscure) is that of the process of *Hybridizing;* by means of which wonderfully-improved "*varieties*" of existing species* of fruits and

* A remark or two may here be necessary in explanation of the terms "*species*" and "*varieties*," in relation to the theory we are pursuing, both as they apply to the Tree and the Man.

"It is a general law of Nature, that seeds will perpetuate species, but not a variety: it being a rare occurrence to find a "variety" producing its like when increased from seed. The same doubtful and temporary continuance is the fate of Hybrids in general. *The permanent continuance and propagation of good varieties can only be effected by grafting and budding.*

"The power of obtaining mule or hybrid varieties by art is one of the most important means that man possesses of modifying the works of Nature and of rendering them better adapted to his purposes. In our gardens some of our most beautiful flowers and valuable fruits have such an origin. By crossing varieties of the same species, the races of fruits, flowers, and vegetables have been brought into a state as nearly approaching perfection as we can suppose possible.

"The power of hybridizing is much more common in plants than in animals, for while only a few animal mules are known, there is scarcely a genus of domestic plants in which this effect cannot be produced by the assistance of man."—See "Loudon's Encyclopedia of Gardening."

"In the case of cultivated Apples and Pears, the seeds of our best fruits, such as the Ribston Pippin, Nonpareil, and the Jargonelle, if sown, will not produce these varieties of fruit, but they will have a tendency to reproduce the original species—the Crab-apple or Prickly Pear."—"Ency. Britannica," vol. v., 168, last Edition.

flowers are obtained, and, when obtained, are—*Next*, capable of unlimited multiplication by grafting and budding.

By these artificial methods, thousands and thousands of briers are converted, annually, into magnificent rose-trees, and similar thousands of the deteriorated species of fruits are changed into such samples of size and excellence as may be witnessed at the annual exhibitions of fruit and flowers,—to say nothing of the bountiful supply, everywhere, blessing our gardens and orchards, "filling our hearts" with admiration and gratitude, and our garners "with food and gladness." "My Father worketh hitherto, and I work."

This providential anomaly in the physical world supplies a collateral testimony, as a parallel fact, to its correspondence in the spiritual kingdom. For all the several communities in the Church of Christ are ever labouring for, and rejoicing in, a similar amount of growing increase, year by year: so that "multitudes of them that believe, both of men and women"—thousands by thousands—are multiplied, and known to be added unto the Lord, out of all "kindreds and tongues and peoples and nations."

And here we pause to note and admire the

evidently extra-interposition of Providence, in that great and chief discovery in horticulture—the art of Grafting. Unquestionably, all the great discoveries and inventions of modern, and of all, times are due to the Divine administration in the government and guidance of the affairs and supplies of man, and not, as is often assumed, to the intellect and industry of the dependent creature "whose breath is in his nostrils." But this *art of grafting trees*—exhibiting, as it does, by a comparison of parallel facts, a unity of working-method in the kingdoms of Nature and Grace—is characterized by a peculiar mark of the "Finger of God;" a mark or sign sufficient to attract attention; one that does not distinguish, with a similar peculiarity, any other discovery in Nature, greatly as every providential revelation must excite our high admiration of the wisdom, power, and goodness of the Almighty. He alone owns these attributes; and He alone, from time to time, and in the measure He pleases, unveils the secrets of Nature to inquiring men, for the social advancement and the general good. "Every man hath his proper *gift of God*, one after this manner and another after that" (1 Cor. vii. 7).* However

* "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Exod. xxxi. 3).

instructive, too, in numberless other respects to ourselves, and glorifying to the Infinite Creator, are the invaluable and astounding discoveries in Astronomy, Geology, Anatomy, Chemistry, and Electricity, surely we should look in vain for a similar manifestation of the "Finger of God" in any of those discoveries, *pointing* unmistakably in the direction of the Gospel plan of Salvation; or in any way equally illustrating "the Gospel of the grace of God."

All the teaching and all the benefits that have ever, *in all ages*, accrued to mankind, by means of Science, Art, and Discovery, are to be ascribed to God in the domain of Providence, the source of all social progress. "Give ear, and hear My voice: hearken, and hear My speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley, and the rye in their places? For his *God doth instruct him* to discretion, and doth teach him." (Isaiah xxviii. 23—26. See Exod. xxxvi. 1).

"Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy" (Isaiah liv. 16). See 1 Cor. xii. 6—10.

But the art of Grafting, in the chain of symbolic Bible teaching, would seem to occupy the unique position of the golden link of Divine Providence—the connecting link between Nature and Grace—Natural and Revealed religion; representing, at once, the Divine handiwork in the three great departments of God's dealing with men. Thus—in this Divine Supplement and artificial process, as similarly stated in the introductory chapter—*Nature is represented* in the wild, or, as we commonly say, natural growth of the Tree. *Providence is represented* in the interference by man, instrumentally, in changing the natural character of the Tree, and thereby superinducing a vast amount of refreshing food and refining enjoyment for the general good. *Grace is represented* in intelligible emblem; inasmuch as the interference alluded to is the almost exact counterpart, in miniature, of God's gracious interposition in behalf of fallen man, and furnishes a signal illustration of Biblical truth. So signal an illustration as to warrant the venture of saying—if with reverence it may be said: It is God witnessing to, and repeating Himself in two parallel abnormal facts; each, conspicuously, contrary to the uniform laws that govern human and vegetable natures. Or, to use a simile, it may be said to be, Nature—in admiration, as it were, of the profound scheme of Infinite

love to fallen man—stepping out of her uniform-course of action to copy the spiritual anomaly into her material system. Emphatically, it is Nature and Providence bearing testimony to Revealed Truth: that, by these incontrovertible "two or three witnesses every word may be established,"—"even the deep things of God." As will be seen:—

Secondly—As regards the *recovery of man* by Divine grace.

We have alluded to certain successful horticultural experiments on the capabilities of nature to produce "*varieties*" of species—of the apple and the rose, for example, and at the limits within which successful experiments are possible. We have also glanced at the greatly-improved "*varieties*" of fruits and flowers that have been so obtained and, afterwards, successfully propagated by the only possible method, that of grafting or budding. In these interesting and extra-natural facts may be discovered a further illustration of that "great mystery of godliness, *God was manifest in the flesh.*" Let us pursue the parallel.

As in God's kingdom of nature, so in His kingdom of grace, may here, again, be discerned His extra-ordinary doings. For this analogy naturally conducts, onwards and upwards, by the light of the written Word, towards a perception of that sublime, mysterious contrivance or, rather, Sovereign

determination of the Infinite Mind*—that Divine method, to speak figuratively, of producing, by an incomprehensible Spiritual hybridization, a super-excellent *Scion-tree*—a *new variety*—capable by the regenerative process of reaching man's dire emergency in the fulfilment of the grand and gracious purposes of His own good pleasure: the carrying out, from the depths of the Divine love, the Triune counsel of His own Sovereign will: extending, even, to the fully-developed and *crowning work of redemption*—the Regeneration and Adoption of the children of God. (See Gal. iv. 4—7; Matt. i. 23.)

In the prosecution of those gracious purposes—as symbolized by the Tree of life in Eden, as promised after the Fall, as prefigured by types, as foretold by Prophets, as sung by Psalmists, as historically related by Evangelists, as expounded in the epistles—all by inspiration of the same Holy Spirit—behold, as if evidently set forth before our eyes, the personal advent of the "Desire of all nations"—the mysterious Incarnation of the "Unspeakable Gift"—*The New Variety of Man!* The God-man! "The Man Christ Jesus"! A new variety! so unique as to be perfection itself. *Per-*

* See Gen. i. 26; Job xxxiii. 24; Ps. xl. 7; Ps. cx.; Isa. vi. 8, lix. 16, and lxi. 1—3; Haggai ii. 6, 7; Matt. i. 23; Acts iv. 28; Eph. iii. 9—21; Heb. x. 5—7.

fected Humanity. As it is written, "Without controversy, great is the mystery of godliness: God was manifest in the flesh: justified in the Spirit: seen of angels: preached unto the Gentiles: believed on in the world: received up into glory;" "where He ever liveth, making intercession for us," as our Surety, Mediator, and Advocate. And as it was written aforetime, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy Law is within My heart" (Ps. xl. 7, 8; Heb. x. 7).

The great achievement accomplished: the figurative Scion-tree inaugurated as dimly shadowed from the beginning in the Tree of Life, and in due time substantiated in the person of the Messiah: how true to the parallel illustration! capable—with regard to the essential conditions of *adaptation, all-sufficiency, and the agency of the Divine Husbandman*—of universal propagation throughout the human family:—The glorified "Second Adam," "the quickening Spirit (spiritually) grafted on the deteriorated sons and daughters of the first Adam, restoring them to His own likeness in holiness and love; and, exceeding abundantly, more, making them partakers of His own Divine nature in a sense that "eye hath not seen, nor ear heard."*

* "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto

For it is expressly revealed: "Both He who sanctifieth, and they who are sanctified, are all of one" (of one nature and one spirit); "for which cause He is not ashamed to call them brethren," (being such, not figuratively, but in reality, by the Divine process indicated) "saying, I will declare Thy name unto My brethren. Forasmuch then as the children (to be redeemed and regenerated) are partakers of flesh and blood, He also Himself likewise took part of the same; wherefore, in all things it behoved Him to be made like unto His brethren" —to meet the required fitness of things, and for accomplishing His infinite design of wisdom, mercy, and love—in "bringing many sons unto glory."

This ulterior purpose, of constituting the Divine-nature-brotherhood, is also strongly implied, if not plainly expressed, in the argument of the fifth and other chapters of Romans, where the Apostle evidently takes especial pains to set forth the *twofold aspect* of the grace of God:—*first*, that act of free grace by which God pardons the believing sinner, and justifies him as righteous on account of Christ's substitutional obedience and atoning death; and *then*—all impediments being cleared away, and *to*

our glory: as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 7, 9).

provide effectually and eternally against the possibility of any future defection of the race of Adam, which had fallen once from a state of innocency*—behold the "unspeakable Gift"—the communication of innate personal righteousness, indefectible, like that from which it is derived in "being born again of the incorruptible Seed." For, says the Apostle, "If by one man's offence *death reigned* by one; *much more* they which receive abundance of grace," by means of the Atonement, "and of the gift of righteousness," by regeneration, "shall *reign in life* by one Jesus Christ." (See Rev. iii. 21.)

Hence, in unison with these thoughts, what depth of spiritual meaning is apparent, under the thin transparent veil of metaphor, in those three marvellous key-note utterances of our Lord and of His apostle James!—"Make the tree good and his fruit good;" "Verily ye must be born again;" "Receive with meekness the ingrafted Word, which (alone) is able to save your souls." These, and numerous others, all indicate the *one and only* method of effecting the Divine purpose of "bringing *many sons* unto glory."

This illustrative process of nature helps, in this connexion, to throw up into stronger relief, and to

* John x. 28; Heb. xii. 10.

interpret with a consistent meaning, the descriptive, though somewhat obscure phrase of Scripture—"*Firstborn from the dead;*" showing, at the same time, the oneness of the Divine Elder Brother with His human brethren. St. Paul, when labouring to set forth the transcendent excellency and eternal dignity of Christ in relation to His Church, says (Col. i. 16—18), "By Him were all things created in heaven and in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Then follows His peculiar headship of the new creation:—"And He is the Head of the body, the Church: He is the beginning, (*the initiation*), the firstborn from the dead,* (not from the grave, in the present sense, but *from the dead stock of fallen humanity*) that in all things—(in *His incarnation and incomparable human life, as the firstfruits and earnest of the glorious family;* as well as by His atoning death and triumphant resurrection from the grave to an endless life) that in all things He might have the pre-eminence."—As "the *Firstborn* among many brethren." As the Head of the New creation. As its actual beginning in His incarnation.

* Rev. i. 5: "Jesus Christ, the first *begotten* of the dead." See concluding paragraph, Part III., Chapter VIII.

And here we may with intense interest contemplate the remarkable, in an emphatic sense, the singular relationship in which the Regenerator stands to the regenerated:* more endearing and intimate beyond words to express than, at the beginning, was the inferior relation subsisting between the Creator, as such, and our first parents, His creatures. Besides, as *such, we, their posterity, do not,* as they did, proceed immediately from the Creator's hand, but descend (of course under His supervision) by the ordained course of nature's laws, generation after generation. But, by that other than nature's uniform law — the abnormal law of the new creation and the new covenant — each, and every, regenerated one, throughout all time, receives his *new* existence and Divine nature, immediately from "the Second Adam;" and therefore are the relation and the estate infinitely better than when our first parent received physical and intellectual life from the Creator, when He "breathed into his nostrils the breath of life, and man became a living soul." In this peculiar and scriptural sense does the "only begotten Son of God"—"the firstborn of every (new) creature"—become the Elder Brother of each and every "son and daughter of the Lord

* See Relationship, page 133.

Almighty." And since each and every believer receives the regenerating grace or germ immediately from Him, the relationship becomes intensified, as *a dual brotherhood*, throughout the divine family. He is the head and Elder Brother to each; all are equally and separately connected by a spiritual consanguinity to Him; and all are therefore equally and lovingly related to each other as brethren and sisters of the "Firstborn." So real and recognized is the union in this sense that the Apostle says, "We are members one of another;" and again, "We are members of His body, of His flesh, and of His bones."

Doubtless it was in this latent, but germinal sense that our Lord uttered that memorable declaration —memorable, as recorded by three Evangelists, and especially suggestive from its attendant circumstances and mystical teaching:—when, at one of the gatherings of the people, "One said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered unto him that told Him, Who is my Mother? and who are my brethren? And *He stretched forth His hand towards His disciples*, and said, Behold my mother and my brethren. For *whosoever* shall do the will of my Father who is in heaven, the same is my mother, and sister, and brother"—My nearest kin. And doubtless, para-

doxical and merely figurative as, at first sight, this declaration may seem, yet, in its larger, but real, though latent and enigmatic, import, it may well bear the construction of literal truth by accepting the fact, that *Humanity*, in our Lord's as in no other case, *was literally His mother* in the person of, and represented by, the Virgin Mary. It was thus the Son of God became the Son of man, being born of humanity. Under this view, and taking the Scriptural and analogical meaning of all the terms employed by Jesus on this occasion, their literal consistency and point are obvious. *Our natural* relationships of kindred, however dear, are eclipsed, though not annihilated, by the *spiritual;* and for this there is inspired authority:—"Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 16, 17).

Thus do the objects of redeeming love become, by regeneration, brethren of Immanuel, and, *as such*, as well as by *adoption*, they are also sons of God. "They *shall be* my sons and daughters, saith the Lord Almighty." And thus we are taught the purport and perceive the harmony of those remark-

able sayings, ordinarily regarded as so full of mysterious meaning—Rom. viii. 10, 14, 15, 16, 17: —"Christ in you;" "Sons of God;" "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: and if children then heirs; heirs of God and joint-heirs with Christ. . . . . For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This high destiny, and intimate union and relationship—this "high calling of God in Christ Jesus"—as thus set forth by the Spirit of truth, were doubtless among the "things," to which the Lord alluded, to be more clearly revealed by-and-by, when He said, "I have yet many things to say unto you, but ye cannot bear them now.* Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." And thus divinely instructed—under the dispensation of the Holy Spirit, and with such declarations of the subsistence of those sacred relationships of Fatherhood, Sonship, Fellowship, and Brotherhood—how com-

* "These things understood not the disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him."—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xii. 16, and xvi. 26). See John xvi. 15 and 25.

paratively transparent does the glorified Lord's closing address to the seven Churches become!— "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne." With such prospects and such hopes, well may the Apostles Paul and Peter exhort and encourage the faithful, saying, "Rejoice in the Lord alway: and again I say, Rejoice." "Believing in Him, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, the salvation of your souls."



Part III.—Chapter IV.

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CHAPTER IV.

UNITY WITHOUT UNIFORMITY.

IN addition to the great Truths illustrated by this analogy, emerging from its details are certain instructive results suggestive of a much-needed lesson, or reproof, to the whole visible Church; more or less applicable to all her several communities, and to many individual Christians; who, in their exclusiveness, seem to say, "The Temple of the Lord are we." The great need of the cardinal grace of *Christian charity* is the lesson thus incidentally taught; and it is signally exhibited in the *unity, coupled with diversity*, which so naturally prevails in each of the vegetable types—the *flower and the fruit*—of nature's illustrations. And one noticeable feature in this unity is that its inclusive diversity does not diminish, but enhances its value. For instance, who, for the sake of uniformity in the garden or rosary, would adopt, as the *standard of perfection* in rose-culture, the recognized *rose-*

colour, to the exclusion of the white, the crimson, or the gold-colour? Are these varieties, and those of the elegant "moss" kinds, less beautiful roses? Or who, for the same reason, would set up, as the standard of excellence, a favourite Nonpareil apple of *his* choice, and set aside or ignore the Ribston Pippin, and many other varieties known to be of equal value? The application of the lesson is obvious, and only needs the remark of regret, that so much uncharitableness unhappily prevails in our Churches and among individual Christians, in relation to each other; where only charity, fraternity, and goodwill ought to abound. Happily these do largely abound, notwithstanding the lamented exceptions that abound also. For do not all, both of type and antitype, in their diversified individualities, bear the *evidential fruit and flowers of grafted trees?*—"the fruits of the Spirit," and the flowers of the "beauty of holiness"? The Master says, "By their fruits ye shall know them;" and the Apostle, "Look not every man on his own things, but every man also on the things of others. Why dost thou set at nought thy brother? And what hast thou, that thou didst not receive? Let brotherly love continue. Forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace" (see Ephes. iv. 4—7).

Another admonitory teaching, affecting the va-

rious sections of the Church, may be deduced from the circumstance, common alike to the material and spiritual process, that, in both cases, while confined to *one specific principle* to ensure transforming success, there are, quite consistently, many forms of procedure in applying that principle. For example, there are various methods both of grafting and budding, each having its distinctive differences of performance, and each calculated to meet individual preferences; but, to ensure success, the *one essential specific* must be rigidly adhered to. So, in dispensing the Gospel, one fundamental principle alone can prove available, while its application may be variously carried out, as to formal circumstances, by many sections of the true Church, successfully. For it is written, "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved."



Part III.—Chapter V.

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CHAPTER V.

YOUTHFUL COINCIDENCES AND GOOD ADULT "SEEDLINGS."

FIRST.—YOUTHFUL COINCIDENCES.

IT is a fact that all will admit, that, however good, exemplary, and Christ-like the parents of a family may be, every child born to them comes into the world a partaker of the sinful nature common to all the race; and that all of them, equally, need the renewing power of Divine grace to make them children of God. This fact exactly tallies with what is true of all grafted trees. Elsewhere we have stated, the well-ascertained fact, that if the seeds of the best apple, or pear, or plum, are sown, they will probably bring only the wild or inferior sorts. *Young trees, which are thus raised in great numbers, though useless for their own fruit, make excellent stocks on which to graft the superior kinds.* A suggestive coincidence. Of the Standard Rose-tree we have also, elsewhere, noticed (see

page 85) its propensity to send up natural, or old-nature, *shoots from the root*, and that if they are suffered to grow, they must be also budded, as was the parent stock, to make them good Rose-trees; because, if left unbudded, they will grow up mere wild briers, to the detriment of the parent tree, and to their own liability to be ruthlessly cut down as "cumberers of the ground" and cast into the fire. How calculated to remind us, on the one hand, of good old Eli, of his ungodly sons, and of their untimely end; and, on the other hand, of the happiness of a family whose children, by early, judicious, and affectionate culture, are taken to Jesus, and upon whom, to speak figuratively, "He puts His hands, and blesses them" with renewing grace. (Like the budded young shoot described at page 85, and note.)

Concerning these young shoots, it may be added as a further coincidence, that they spring from the natural root; and that, like every other unbudded stem, they represent the first, or natural, birth of man; while the budding or grafting of them as aptly represents the being "born again,"—literally, as well as Scripturally, a "new creation." Also, nothing can be more obvious than the entire dependence of these renovated trees upon the genial influences of the sun and the clouds for their development, except it be the parallel case of regen-

erated man in his dependence upon the Sun of Righteousness, and upon the showers and breezes of the Holy Spirit, for growth in grace and the full development of the Christian character.

SECOND.—GOOD ADULT "SEEDLINGS."

In horticulture, although, as a general rule (see note, page 192), the seeds of improved "*varieties*," when sown, are far more likely to reproduce the inferior specimens of the species, or even the lowest, than the same improved variety; *yet, occasionally, a good*—but very rarely the same—*variety or sort is produced* from such seed, and is valued according to its merits. Such isolated and accidental instances are, however, no infringement of the physical law; nor are they, strictly speaking, exceptions to the rule; yet, happening to be valuable "*seedlings*," they are capable of extensive propagation by grafting or budding; but not otherwise.

The parallel of these facts is nigh at hand, and obvious to the least reflection. Humanity is depraved: and, in its successive generations, whether left alone or placed under the culture of mere education, produces, naturally, only individuals tainted with the bias of alienation from God in some of its multiform aspects. Still, in the history of our race, it is a grateful fact that moral, lovely, and excellent,

but very far from perfect, specimens of mankind have arisen, and do often still appear, to gladden and cheer the moral waste. These, however, are impotent to reproduce their moral like; the tendency, with few exceptions, being downwards as regards "the Golden rule"—the royal law of love to God and men. And hence the necessity of the abnormal law, alike efficient in the tree, as an illustration, and in man the prime object of the Divine love and the grand exhibition of His omnipotent grace.

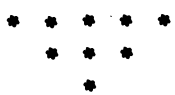
But a wide difference is to be noted here, that—whereas *any* really good, or comparatively good, variety or seedling obtained as above stated of our fruits and roses, may be multiplied to any extent by the abnormal process—*none* of the occasional and temporary and good-by-comparison "seedlings" of human-kind can, by any possibility, be so multiplied: "God having provided some better thing for us"—*absolute perfection.* Fruit, and floral, and human examples of beauty and excellence, measured or weighed by the standard of perfection, are invariably "found wanting."

The analogical lesson is suggestive and divine. As the Apostle puts it to the Galatians, we are all, whether Jews or Gentiles, "*shut up*" to the *abnormal process* indicated in the twofold revelation. Corrupt human trees,—"trees at whose root the

axe is ready to be laid,"—are capable of being "*healed* by the *leaves* of the Tree of Life." Immanuel, "the perfection of beauty," the Man Christ Jesus, regenerates the sons and daughters of Adam, making them "sons and daughters of the Lord Almighty."



Part III.—Chapter VI.





CHAPTER VI.

APPARENT FAILURES AND A CURIOUS COINCIDENCE.

FIRST.—APPARENT FAILURES.

A CORRESPONDENCE of disappointed hopes, in each of these parallel cases is occasionally the common experience of both florist and divine. The usual painstaking methods are employed, and corresponding expectations are, in both cases, excited, and even encouraged for a time, by symptoms of apparent progress. But, alas! in some instances, after a while, altered symptoms set in, and, too truly, tell the tale that the root of the matter was lacking—no vital union had taken place; and as to the expected, and apparently new creatures, they wither away. Happily, the disappointment affects only the florist and the divine—not the Divine Spirit, by whose will and power, alone, it is, and must be, that all vegetable, animal,

and spiritual existences can have the opportunity to subsist, grow, or change. In either case, we, the instruments, cannot tell "which shall prosper, this or that, or whether both shall be alike good," be it man, or tree, that is the object of solicitude. In both cases it may be said, It is not by human skill —"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." And as truly as it is written, "He is not a Jew who is one outwardly: neither is that circumcision which is outward in the flesh:" so, he alone is a Christ-born Christian who is one inwardly, and regeneration is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God. "Every plant that my heavenly Father hath not planted shall be rooted up."

SECOND.—A CURIOUS COINCIDENCE.

Without magnifying into importance the following curious fact, we venture to give it, as a singular coincidence of this analogy. In describing the process of budding* it was stated, that a twig is taken from an approved tree, and that a small portion of the bark, containing the germ or bud, is cut longitudinally from it, to be inserted within, and covered up by, the bark of the "stock" pre-

* See diagram, page 46.

pared to receive it; which preparation consists, in part, of two incisions in the bark, one longitudinal, the other across, thus  forming a diagram, ecclesiastically termed a "*Cross*." These incisions enable the operator to loosen, and open, the bark just enough to allow him to slip the renovating bud within the loosened bark, which, then, with other aid, securely embraces the bud so inserted; thus forming literally, as well as ecclesiastically, a "*Crucifix*." Each of these popular symbols, the Cross and the Crucifix, notwithstanding their absurd abuse by a venal superstition, possesses, as every true Christian heart must feel, a deeply devout and soul-affecting aspect; and, in relation to "*Nature's* System of Divinity," very suggestive. (See remarks on the Cross in Chapter VIII.)



Part III.—Chapter VII.

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"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. . . . . Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—JOHN v. 21, 24—29.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world."—JOHN xi. 25—27.

CHAPTER VII.

THE FIRST AND SECOND RESURRECTION.

THE latent or *reflex aspect* of the Apostle's argument for the resurrection of the saints, was hinted at in the introductory chapter. And here, with more particular pursuit of this analogy, we would just remark again, that, as it is an axiom universally received, that the Christian system stands or falls on the fact of the resurrection of Christ—"If Christ be not raised ye are yet in your sins"—in like manner, and to the same extent, it will be conceded that the salvation and resurrection from the grave to eternal life of an individual sinner must stand or fall on the fact of his prior spiritual resurrection from the deadly effects of sin. The physical death and the physical resurrection of the saints may be regarded, under this view, as *reflex types* of equally momentous truths—their prior spiritual death and spiritual resurrection. This twofold death and twofold re-

surrection our Lord explicitly teaches in John v. 21, 24, 25, 28, 29; and His own life, death, and resurrection typically embody both. Also, at the grave of Lazarus, as if purposely to include the two resurrections in one, and to make the first introductory to, and part of the second, Jesus said to Martha, "I am the Resurrection and the Life: he that believeth in Me *though he were dead yet shall he live:* and whosoever *liveth and believeth in Me shall never die.* Believest thou this?" "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ" (Rev. xx. 5, 6). See note, page 13.

The theory we have attempted to exhibit is assumed to be confirmed (as stated in the introductory chapter) by the coincidents, that, for the two resurrections—the physical and the spiritual—Nature has furnished two distinct physiological facts in illustration of them, facts, significant, palpable, and unmistakeable. Thus Nature and Revelation combine in recording their several testimonies to those twin doctrines, and also in elucidating, by their several methods, the Apostle's argument and conclusion, that, "As in Adam all die"—become vitiated and mortal—"even so, *in Christ,* shall all be made alive"—spiritually here and eternally hereafter. And that,

"As we have borne the image of the earthy"—depraved and condemned—"we shall also bear the image of the Heavenly," in His pure, loving, loveable and impeccable nature.

Again—The Scriptures deal correlatively with these two notable facts—the spiritual and physical death of man. They also teach two essential doctrines—his spiritual and physical, or first and second, resurrection. The facts are obvious to all. The doctrines are hard to be understood, requiring adequate illustration to be at all comprehended. And He, alone, who has taught the doctrines could supply the illustrations. These we find He has supplied, both in His revealed Word, and by the corresponding facts visible in His own operations in Nature; that, by these two immutable witnesses, we might have a "full assurance of our faith."

The two facts—sin and death—are undeniable. The two illustrations from nature of their conquest were each of them, on distinct occasions, given, both by the Master Himself and by an inspired Apostle. Concerning the resurrection from the grave—primarily of His own—the Master says, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And St. Paul writes, "The seed-corn which thou sowest is not quickened except it

die, but (in dying and rising) God giveth it a body as it hath pleased Him, and to every seed his own body." Concerning the resurrection from the spiritual death of sin, the Apostle James—who, under inspiriation, had caught up the germ of the, *then, new idea*—writes, "Receive with meekness the *ingrafted Word* which is able to save your souls." And the Master—who ever taught in parables, "and without a parable scarcely spake He unto them" concerning the Kingdom of Heaven—with that intimate and prescient knowledge of the, at that time, little understood facts of Horticultural science—(and, consistently with this theory we may add, having, Himself, permitted, nay, even expressly preordained, the success of those innovating experiments on the capabilities of nature to produce the witnessing changes within prescribed limits *)—gives that pregnant parabolic precept, "Make the tree good and his fruit good; for the tree is known by his fruit." The literal process and consummation of such a change we may all witness, in the present day, in horticultural practice, with our own eyes; and, coincidentally, in every true Christian already we behold its incipient accomplishment, with the full and certain hope of realizing the entire consummation in everlasting glory.

* See page 191 and note 192.

The *rationale* of the two-fold resurrection may be summarily stated, thus—It is written, "As in Adam all die, even so all in Christ shall be made alive." The primeval intimation was, "In the day thou eatest the forbidden fruit thou shalt die:" "The soul that sinneth it shall die." Hence it is, and has been from the beginning, that the body—exposed, in consequence of the fall, to the inroads of disease and decay—dies naturally, in process of time, as well as judicially, because the soul has previously died, in its legitimate sense of dying—cut off from access to the Tree of Life. Hence also it is, that the body again lives, at the appointed time, because the regenerated soul—having regained full access to the Tree of Life*—again lives, which, in personality, is incomplete without the body. He, who is "the Truth and the Life," has declared, "Because I live, ye"—every one for whom effectually I die, and whom I quicken to spiritual life—"shall live also." Soul and body, as a divine and natural development, will thus be eternally reunited. "When He who is your life shall appear, then shall ye also appear with Him in glory." The Divine and incorruptible seed, ingrafted by regeneration, grows, matures, and ripens into the glorious harvest of the resurrection of the just, by the irreversible, combined laws of nature

* John vi. 48, 56, 57, 58.

and grace—the omnipotent compound-law of Him who spake the promises and cannot lie.

Essentially, the death of the Fall is the one, and only, death of the human race. The two other forms of death are but sequent aspects of the first. The second death, several times alluded to in Scripture, is but the consummated death of the wicked who have failed of the grace of God—have not "received with meekness the ingrafted Word." The very term, *death*, in reference to the mortality of God's people, is ignored, and for them, it is, *sleep*—they "sleep in Jesus," and "awake in His likeness." "On them the second death hath no power."—"Whosoever liveth and believeth in Me shall never die." Thus is "brought to pass the saying that is written, Death is swallowed up in victory." "Death, the last enemy, shall be destroyed."

Most explicit, and assuring, are the words of Him who said, "I am the resurrection and the life:"—"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: *neither can they die any more:* for *they are equal unto the angels;* and *are the children of God, being the children of the resurrection*" (Luke xx. 35). "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

PART III.—CHAPTER VIII.

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CHAPTER VIII.

SYMBOLIC VALUE OF THE TREE OF LIFE.

"I AM ALPHA AND OMEGA, THE BEGINNING AND THE END, THE FIRST AND THE LAST."

"Behold the Lamb of God, which taketh away the sin of the world."—JOHN i. 29; GEN. iv. 4.

Behold "The Tree of Life, whose leaves are for the healing of the nations."—REV. xxii. 2; GEN. ii. 9.

BEHOLD the twin Hieroglyphics!—Morning-star harbingers of the Divine good-will to man! Each, on the inspired page, standing out in sculptured bas-relief from the foundation of the world. One expressing, in easy type, the great Atonement: the other, with more latent meaning, symbolizing the Divine source of eternal life to man; each being the complement of the other. The Atonement clearing away all impediments to, and establishing a platform for, the free exercise of Redeeming love in the Regenerating grace.

In this sense—Behold, also, "The Rose of Sharon:" for "The desert shall rejoice and blos-

som as the Rose; it shall blossom abundantly" (Isa. xxxv. 1, 2).

In the following reflections, in connexion with much in the preceding chapters, the endeavour will be to show, *informally and suggestively*, that the mystic transcendental Tree of Life—in Scripture the first and last Divine symbol—has ever stood in the same relation to the undeveloped "Mystery of Godliness," that the acorn, as a seed, does to the undeveloped oak-tree. In this respect—to us, in this far-off day, if not to the Ancients—it is an anticipative emblem of great value as an internal evidence of revealed truth.

The question therefore may be raised—What, as a teaching symbol, is the *specific design*—the *figurative utility*, of that central and conspicuous Tree of Life, as seen, "in the beginning," "in the midst of the garden of Eden," and again in the Apocalypse, "in the midst of the paradise of God"?—In what respect is it the Tree of Life? To what extent is it such to the children of men? And in what way, and with what results, is it the Tree of Life to the children of God?

In connexion with this horticultural theory, and at the same time quite independently of it in relation to Biblical knowledge, it may be well to inquire, whether there is not a latent signification in this fact—that the first and introductory book

of the Bible, and the last and concluding book, each makes very prominent mention of the "*Tree of Life:*" the first, as vital and available to man, but forfeited; the last, as restored and appreciated.

The conspicuous absence of "the Tree of Life," as such, from the inspired pages throughout this vast interval is remarkable.* Substantially, however, in the fulness of time, we behold its reappearance in the personal advent of Him, whom it so unmistakably represents—Him, the Giver of eternal life—proclaiming Himself to be the light and the life of the world, and saying, "I am the Bread of Life, whoso eateth Me even he shall live by Me." In Him, how beyond expression beautiful, abundant, and free, do we behold the "twelve manner of fruits;" and, in His fulness of power and grace, discover how "the *Leaves* of the Tree are for the healing of the nations."—"In Thee shall all nations be blessed." "As many as received Him, to them gave He power to become the sons of God, even to them who believe on His name," and were thus "born of God." For "*the Word* was made flesh and dwelt among us full of grace and truth." John the Baptist bore witness of Him, personally, saying, "Behold the Lamb of God." And the Evangelist John writes of Him in the Gospel, and also in his

* In the Book of Proverbs, "a tree of Life" does occur, but not in a way to demand further notice here.

first Epistle, as, "*The Word of Life* who was from the beginning, whom they had seen, and heard, and handled;" and he further adds, "and *The Life* was manifested, and we have seen *it*, and declare unto you that *Eternal Life* which was with the Father." For, "In the beginning was the *Word*, and the *Word* was with God, and the *Word was God*." Is not this *personal* "*Word of life*" one with the *symbolic* "*Tree of life*" in Eden? Does not this *Tree* of life symbolize the Eternal Son, veiled significantly in a *prior form* of mystic *materiality?*—the pristine symbol of the "great mystery of Godliness, God manifest in the flesh"?—the Infinite Source of the Incorruptible Seed?—The Tree of Life, yielding fruit after His kind, whose seed is in itself—its "leaves for the healing of the nations"?

Between the two recorded manifestations of this Divine Hieroglyph, the whole scheme of Redemption is comprehended and revealed. The central truth of that scheme is the great Atonement; and in the circumstances of the Atonement we meet another significant fact—another dark and awful enigma—*the tree of death*—the tree of the Crucifixion—"*the cross of Christ:*" as it is written, "Cursed is every one that hangeth on a tree." As man becomes metaphorically a "tree of righteousness" by receiving a germ from "the Tree of

Life," so, by a parallel figure, he became a tree of sin and death, by eating of the poison "tree of evil." See Matt. iii. 10; xii. 33; vii. 16—20.

Pursuing this thought, the following queries suggest themselves. May there not be—in this *first* and *last* mention of the Tree of Life, and, again, in the fulness of time and coming between the two, the introduction of the tree of death—a latent design, an imbedded truth, and a deeply interesting subject of meditation? The material cross, borne by the Divine sufferer as "He was taken from prison and from judgment," and to which the pure and devoted Sacrifice was afterwards nailed, was a heavy mass of timber, literally a dead tree. "Surely He hath *borne* our griefs, and *carried* our sorrows." Is not fallen humanity symbolized by that dead tree?—dead in law, spiritually dead, "dead in trespasses and sins"? And is not guilty humanity virtually the cross—"the bitter cup"—of the Holy One who undertook our cause and suffered in our stead? And was it not for the renovation of humanity that the God-man, the metaphoric *Tree of Life*, was *once* for all, and *One* for all—in His incarnate life and death, His cross and passion—figuratively grafted on *the dead tree* of our ruined nature? And may not the *literal* deadness of the tree on which He suffered indicate, not only the *utter* deadness of man in regard to God,

to holiness, and happiness, but also suggest, with extraordinary force, the miraculous vitality of the resuscitating graft to quicken into renovated life what had become so hopelessly dead? The material cross (once a living tree) pictorially represents sinful man as the victim of destructive sin; while in the Crucifixion is personated the great vicarious "sin-offering" bearing sin's penalty to liberate the sinner, "to make an end of sin," "to destroy the work of the devil," and to exhibit an everlasting spectacle to the whole universe, to angels, and to men. "He hath made Him to be sin for us who knew no sin; *that we might be made the righteousness of God in Him.*" "God forbid that I should glory save in the mystery of the cross of our Lord Jesus Christ." "And I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain (Rev. v. 6).*

* In that ancient emblematic type of the sacrifice of Christ —Abraham offering up his only son Isaac—how remarkably suggestive are some of the minute particulars of that parallel transaction! In the graphic narrative (Gen. xxii.) we hear Isaac saying, "My father, behold the fire and the wood, but where is the lamb for the burnt offering? . . . My son, God will provide Himself a lamb for a burnt offering." Here, in the dead dry "*wood*," fit only for burning, is prefigured the equally dead tree of the cross: "*the fire*" betokening, with equal force, the destructive fiery nature of sin. Again, "And they came to the place which God had told him of; and Abraham built an altar there, and *laid the wood in order*,

But while, in the symbolic dead tree of the Cross of death, we behold the affecting spectacle of humanity's desperate extremity, we behold, at the same time, the mysterious marvel, the marvel of the universe—the grand expression of the *righteous* Love of God—Christ crucified! "for us men and for our salvation"! And while so beholding Him, "*by means of death* bringing life and immortality to light," triumphantly He breaks the bars "of death because it was not possible He should be holden of it." And then,—after ruminating upon the utter ruin expressed in the dead tree of the cross of death and upon the mystery of the Crucifixion,—with self-devoting adoration, the eye of faith contemplates, in her risen and glorified Lord ascending from the profound depths of His humiliation, the hope-inspiring contrast of humanity's recovered loss—the restored Tree of Life;* which,

and bound Isaac his son, and laid him upon the altar upon the wood." Here, in laying the wood in order, binding Isaac, and laying him on the altar on the wood—in these three incidents, Divine providence brought about a signal parallel in the Crucifixion—notice particularly the "laying of the wood in order," which, for security and to aid combustion, was laid across and across: how suggestive of the laying in order of the wood forming *the Cross;* and the *binding*, suggestive of the *nailing to the cross—The living "Lamb of God.*"

* "Look unto Me, and be ye saved, all the ends of the earth: for I am God" (Isa. xlv. 22). "Looking unto Jesus, the author and finisher of our faith; who for the joy that was

transferred from Eden, is henceforth for ever in the midst of the paradise of God and the central figure and ensign of hope in the glad tidings of the Gospel of Christ. In this resuscitating character, again, we behold Him imparting, through His intercession and His Holy Spirit, "life and immortality" to all who "with meekness receive" a grafting-scion from His, now, world-wide-spreading branches. "For God hath given to us eternal life, and this life is in His Son."—"The leaves of the Tree, for the *healing* of the nations."

Another, and yet the same, prescription of the Gospel therapeutics is—"*Looking unto Jesus*"*— (Alas! the fatal looking unto the *evil* tree! "when the woman saw that it was good for food and pleasant to the eyes!")—"Looking unto Jesus," as, on our behalf, "lifted up" and suspended on the dead tree. Just as bitten Israelites, in looking to the brazen fiery-serpent "lifted up" on the pole, saw their malady and their sin personified in it: so we, in looking unto Jesus on the Cross, behold our wretchedness as sinners, and our sin, personified in that mysterious and solemn fact. We look, we believe, we mourn, and are humbled. But we must

set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2; i. 3; and x. 12.

* See Appendix C.

look again:—"Looking unto Jesus," in His all-sufficiency, as the "Tree of Life." We want new life; this is our root necessity; and in such measure, that we may "have it more abundantly" than before the fall; and of such a quality as to be absolutely secure and indestructible—"everlasting life." "I am come," said Jesus, "that they might have life, and that they might have it more abundantly."

The *mysterious transmission* of the Divine nature into the nature of man, through the medium of necessitous faith on our part, and of omnipotent grace on God's part—the junction of the two correlated essentials—is beautifully illustrated, not only by Nature's horticultural hint, but also in the physical and spiritual experience of many in the days of our Lord's personal ministry on earth, and doubtless recorded to suggest and elucidate, by a material and personal fact, this same spiritual idea:—when so many sought to *touch Him* to be miraculously healed, "and as many as touched Him were made perfectly whole;" for, in the telling words of the narrative, "*Virtue went out of Him* and healed them all." Matthew, Mark, and Luke, relate the interesting case of the afflicted believing woman, who sought, in her deep humility, to touch Him by stealth. In her difficulty to do this, her

strong faith ejaculated, "If I may but touch His garment I shall be whole." She "touched the border of His garment and was immediately healed of her plague." "Jesus, perceiving that virtue had gone out of Him" through the medium of the touch of faith, graciously turned to the humble believer, who "could not be hid, and said unto her; Daughter, be of good comfort; *thy faith* hath made thee whole: *go in peace.*" Many thronged Him, but one touched Him. He felt the touch of faith: she felt the perfect cure. "Go in peace!" Faith had embraced the life-germ of the "Tree of life:" the receptive faculty of the soul had inhaled into the system of her being the vital, undefinable influence which, in its working, "*perfectly converts the soul.*" Such is regeneration.

And this inward transmission of the Divine-nature-germ and its sustenance is further exemplified, and with peculiar emphasis, in the Eucharistic supper. "*He gave Himself for us,*" is the reiterated assurance of Scripture. In this dramatic ordinance—in those expressive tokens of inexpressible love, *He gives Himself to us,* saying of the bread—"Take, eat, this is my body;" and of the wine—"This is my blood of the New Testament: drink ye all of it." With a spiritual apprehension "discerning the Lord's body," and in the meekness of faith, we eat the bread, and drink the wine,

receiving those tokens into our system of life. They become part of our physical nature. Symbolizing, in beautiful harmony with the inoculating principle of the "ingrafted Word," the etherial fact, how "the Tree of life"—"The Man Christ Jesus"—"the quickening Spirit"—becomes the vital part of our *very being*, communicated by the mystery of His grace, through the medium of faith. "Ye are partakers of Christ" (Heb. iii. 14).

In the transition from the Mosaic to the Christian dispensation, very noticeable and significant is the transfer of the leading symbolic element from the animal to the vegetable, as characteristic of each system, and indicative of the advancing development of the divine scheme. The two emblems of the Lord's Supper are of vegetable character, each fulfilling, distinctly, both a physical and a symbolic purpose of vital aspect. The broken Bread, which is physically man's "staff of life," is, in that Divinely instituted love-feast, made to symbolize the Crucified Christ—the "sin-offering;" who is also the Source and Sustenance of our spiritual life. And the Wine, which symbolizes "the blood sprinkling the guilty and unclean" is, at the same time, "the fruit of the Vine," which cheers with good hope, "making glad the heart of man," both in a natural and spiritual sense. Again,* The true "*Lamb* of

* John xii. 23, 24.

God," "when the hour was come that the Son of Man should be glorified," announced, with characteristic solemnity, brevity, and comprehensiveness, His own approaching death and "the glory that should follow" under a physiological *vegetable* image; so simple in language, yet, in its physiological aspect, so full and overflowing with profound suggestive thought:—"Verily, verily, I say unto you, Except a *corn of wheat* fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The figure, thus presented by our Lord, as applicable to Himself, and the grand results of His death and resurrection, may be regarded as Nature's vegetable law witnessing to Him in her uniform action. But the abnormal law of grafting—sanctioned and adopted both by Nature and Grace, and peculiar, alike and alone, to vegetable-nature and human-nature in their subverted conditions—is that noticeable peculiarity which is the distinguishing feature of the new covenant, and of the *Scriptural change of emblem;* it is *that* which opens to view the specific action of the abnormal principle involved in the Divine precepts: "Make the tree good and his fruit good"—"Receive with meekness the ingrafted Word which is able to save your souls" (see Chap. x., Part 3).

In each of those apposite symbolizations of the

Divine Mediator—"*The Lamb that was slain*," and "*the Tree of Life*," there appears a marked, consistent, and manifest adaptability to their respective and specific purposes and functional powers; although occasionally blending in their action and results. The *first* always having explicit relation to sin, and to its penalty, death; the *other*, as distinctly applicable to the free gift of regenerated life. And each is emphatically expressed in the declaration—"The *wages* of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord." Who is at once, the Lamb of God to expiate, and the Tree of Life to resuscitate. The same twofold idea would seem to lie imbedded in the elliptical construction of the great announcement of our Lord:—"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish . . . . but . . . . have everlasting life." The Atonement and the Regeneration with their correlative facts and doctrines—being the distinctive teachings of the Mosaic and Christian dispensations—supply the filling in of the two ellipses, in harmony with the general scope of Scripture, and of our Lord's own express teaching.

When, in contemplative mood, looking back through the long glade of the ages past to the cradle of our common ancestry, and aided in our

view by the brighter light of better days, we clearly decipher, in the mystic characters of the two associated hieroglyphic Trees of the probationary garden, the latent foreshadowings of the *Grand Conflict* between good and evil, life and death, Christ and Satan—the profound problem of all time,—(not the solution of the mystery of evil, but the signs and tokens of its glorious defeat)—the typical germ of the deadly mischief, and the typical germ of the gracious healing:—the evil tree, whose bitter fruit was sin and death; and the Tree of life, whose healing leaves and precious fruit impart and sustain immortal life.

Profound as is the mystery that hangs about the nucleus of the Human History, and enigmatic and obscure as is the genius of Revelation in its earlier presentations; in their progressive unfoldings, what can be more reasonable to expect, and what a greater probability to occur, than, that at some period or other of the Church of God there should be recognized a *Divinely-planned Analogy of Grace and Nature;* and that it should also become both an instruction and an evidence; seeing, that—in the Garden of Eden, in the fact of the great transgression, and in the inspired narrative—the Tree of life and the Forbidden tree are so conspicuously grouped together with man—the constituted head of the terrestrial creation and the hero of an interest so profound and dignified.

Hence we seem to arrive at a Scriptural solution of this earliest and deepest of all the enigmatic parables put forth by Infinite Wisdom: the parable of parables: comprehending within its vast embrace all the centuries of time, and extending its final interpretation into the visions of eternity. Its first brief utterance stands out in mystic characters on Nature's page in Eden's garden. It is repeated on the earliest page of the divine records of Holy Scripture; where, again and again, it appears and reappears, here a little and there a little, throughout all their varied methods of teaching; sometimes only dimly apparent, at other times grandly or awfully plain, as, at the mysterious Incarnation, and at the culminating crises of the Crucifixion, Resurrection, and Ascension; and, thenceforward, after the Spiritual Pentecost, unfolding its mysteries, until in personal spiritual experiences, in prophetic fulfilments, and in historic triumphs—the final developments are realized, the grand consummation is exhibited, in "the Tree of life in the midst of the Paradise of God:"—"In the midst of the street of it, and on either side of the river, was there the Tree of life"—"a multitude (of the trees of righteousness) that no man can number, of all nations, and kindreds, and people, and tongues. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for

Thou wast *slain and hast redeemed us* to God by Thy blood, and *hast made us (by Regeneration)* kings and priests unto God." "And they shall reign for ever and ever." It was the same heavenly voice that distinctively said, "I lay down my life for the sheep," said also, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . . Marvel not that I said unto thee, Ye must be born again"—"To sit with Me in My throne."

Most obviously is the Tree of Life, in its teaching faculty, the life-sustenance of all intelligent beings in a state of innocence. And precisely this, in kind, but higher in degree, is it now, and will be everlastingly, to man redeemed, to man rendered again innocent, as being cleansed and regenerated by faith in "Him who was from the beginning;" and who, by His own right and authority, majestically cancels, what He had, "in the beginning," provisionally appointed—recalls the "Cherubims," and removes the "flaming sword which turned every way to keep the way of the Tree of Life," saying, Come unto Me: eat, and live for ever.

And further, with regard to the parabolic teaching of those two pristine emblems "in the midst of the garden," observe how instructive and definite

are the two following quotations when placed in juxtaposition, one, from the earliest Scripture, recording the fall—the reception of the evil germ of unbelief in God and the eating of the poison fruit; the other, from the later Scriptures, recording the corresponding recovery of man—the reception of the "healing" germ and life-sustaining fruit:—

1st. "And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shall not eat of it: for in the day that thou eatest thereof thou shall surely die. . . . . When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband and he did eat. . . . . And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shall not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return."

In "the fulness of the time" the Great Deliverer came—He, who owns many names and telling titles visited us in great humility, but in the Majesty of Truth and love—"He, who was clothed in a vesture dipped in blood: and whose name is called the Word of God"—He hath said—

2nd. "Come unto me all ye that labour and are heavy laden, and I will give you rest." "I am the Bread of life—if any man eat of this bread he shall live for ever." "To him that overcometh will I give to eat of the Tree of life: and to sit with me in my throne, even as I also overcame, and am set down with my Father on His throne."

There can be no doubt of the identity of that grand, self-existent and life-giving Tree with the Person of the Incarnate Giver of eternal life, "For," says the beloved Apostle, "The life was manifested (under whatever similitude heretofore, whether Tree of life, Word of life, or Bread of life), and we have seen it, and our hands have handled it; and we bear witness, and show unto you that (same) Eternal life, which was with the Father, and was manifested unto us." Nor can there be any mistake in the use here made of that life-source emblem in appropriating, by the horticultural method, "*the leaves* of the Tree for the healing of the nations." "*The nations of them who are saved*" (Rev. xxi. 24). The warrant for this appro-

priation will be all the more manifest if we reflect for one moment, that it is not said of the twelve manner of fruits of the Tree, that they "were for the healing of the nations," but emphatically of the "leaves:"—the leaves to impart the potent specific—the germ of the Divine nature; while the rich, abundant, and various fruits were to nourish, sustain, and gratify. In other words, it is important to notice the two essentially different kinds of supply, characterizing the Tree of life, first—The twelve manner of fruits, yielded every month, or continuously for ever, for the eternal sustentation, perhaps of all the unfallen "principalities and powers in the heavenly places," (and perhaps on this account mentioned first in order) as well as for the redeemed family of earth. And, second—"the leaves of the Tree," supplying the grafting life-germ for the abnormal regeneration, necessitated by the exigency of "the fall," and pursuant to the Divine purpose of "*bringing many sons unto glory.*" And equally important is it to notice two corresponding degrees of the faith-faculty:—first, that which, to use a figure, effectually embraces the curative germ of the leaf, consummating the new birth; and, next—that which ever after feeds upon, and is nourished by, the life-sustaining and all-sufficient "twelve manner of fruits." Birth necessarily precedes the appetite for sustenance.

Hence, in the Gospel, we hear the voice of the "Tree of life" Himself announcing, with the strongest emphasis, the two conditions of spiritual existence, and the two gradations of the faith-faculty. *First*, to Nicodemus—"Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of heaven." And, *again*, shortly afterwards, addressing His disciples—"Verily, verily, I say unto you—Except ye eat the flesh of the Son of Man, and drink His blood, ye have *not everlasting life*."*

Hence it is, that, comparing Scripture, thoroughly and minutely, with Scripture, and God's human-culture with man's horticulture, we plainly discern the symbolic personation of the Great Elder Brother in the "*Tree of life*," in the "*Bread of life*," and in the "*Lamb that was slain*," "*Whose name is called the Word of God*." And comparing also the following oft-quoted exhortation and assurance of St. James, including both the personal and the superhuman action it indicates, with that imperial and gracious promise of the glorified Lord in the Apocalypse—the two passages placed in juxtaposition—it will appear that, not only do the spiritual action and result in both passages, exactly correspond, but presumably *warrantable*, *therefore* does the analogy pursued become *appli-*

* Sinaitic MS. reading.

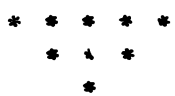
cable to the Tree of life:—James i. 21: "Receive with meekness the ingrafted Word which is able to save your souls."—Rev. ii. 7: "To him that overcometh (the obstacles to receiving *with* meekness the ingrafted Word) will I give to eat of the Tree of life which is in the midst of the paradise of God."

"And here is the mind which hath wisdom." That so much of the volume and essence of Revealed truth should be compressed or etherealized into that primeval emblem of *goodwill to man*," which is at once its *first* and its *final* emblem. Truly does it represent Him who says, "I am the Alpha and Omega—the *beginning* and the *ending*, saith the Lord, which *is*, and which *was*, and which *is to come*, the Almighty. Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before the throne; and from Jesus Christ, the faithful witness, *the first begotten of the dead*—(the first begotten and type of regenerated humanity from the ruined, but now resuscitated stock*); and the Prince of the kings of the earth. Unto Him that loved us, and *washed us* from our sins in His own blood, and hath *made us* kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." (See Rev. i. 4—8.)

* See Part III., Chap. iii., Page 202.



PART III.—CHAPTER IX.





CHAPTER IX.

HUMAN TREES OF LIFE.

"Thy people shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands."—"That they might be called trees of righteousness, the planting of the Lord, that He might be glorified."—ISA. lx., lxi.

"On the Tree of life eternal,
Man, let all thy hopes be stayed,
Which, alone for ever vernal,
Bears *a leaf* which shall not fade."

ANOTHER view, which has been somewhat anticipated, may be taken of "the Tree of life," suggested by the words of the Apocalypse (Rev. xxii. 2). "In the midst of the street of it (the heavenly Jerusalem) and on either side of the river, was there the Tree of life." This multiplication of the Tree of life is in perfect unison with the present analogy, and is corroborated by the fact, that, partaking of the nature of the tree, all who are grafted therefrom, *become* (in the sense elsewhere given, and subject to the same limitation*)

* See pp. 145—166.

trees of life also, living trees of immortality: *like it*, —in the sense required,—conformed to its likeness and image: just as all Christ's regenerated ones are called Christians, and are progressing towards His likeness. The cases are one; as was said of Pharaoh's dreams, "the dream is one."

And the multiplication of the Tree of life interprets the divine enigma—how the metaphoric "Tree of life in the midst of the garden" of Eden harmonizes with the statement of the Apocalypse, that the metaphoric tree becomes increased in number, and variously located in the midst of the golden street of the celestial city, and on either side of the crystal river.

In the highly figurative, and many figured, first clause of the last chapter of that Book of mystic parables, there seems to be summed up, in the characteristic brevity of the written Word, the grand climax of the comprehensive Scripture scheme of the love and grace of the Triune Jehovah in behalf of the redeemed family; namely, First—The originating cause and the medium of communication,—"*God and the Lamb*" in fellowship on the Eternal throne. Second—The efficient agency, *the Holy Spirit*, under the usual figure of water—"The river of Water of life proceeding out of the throne of God and of the Lamb." Third—The designed results—*the multiplied trees of life*, the

"bringing many sons unto glory," and the consummated bliss of Heaven. The words of the mystic vision are these:—"He showed me a pure river of Water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and *they shall reign* for ever and ever."

In support of this view of the multiplied tree—"It will be necessary to premise that the tree which St. John saw was not a single tree, for then it could not grow on both sides of the river: but intends a species of tree or many trees of one kind. There is nothing forced and unusual in this language. We should be easily understood were we to say, the cedar grows on both sides of Lebanon; or the apple tree flourishes best in such a soil: and we should be understood to mean not an individual tree, but the kind of tree."

In further support of this view, may be seen an appreciable sympathy with it in several passages of the inspired prophecies having reference, not only to the *trees* and their *leaves* and *fruits*, but also to the Apocalypse "*River*"—their life's sustenance: —"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not cease from yielding fruits" (Jer. xvii. 8)—"By the river upon the banks thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 12)—"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away" (Ps. i. 3, 4).

With regard to the variety of *fruits* of the Tree of Life, the Scriptures enumerate a corresponding supply of the "fruits of the Spirit—love, joy, peace, gentleness, meekness," and such like—as

graces of the Christian character. And with regard to the value of its "*leaves*"—regarded apart from their primary and intrinsic value, viewing Christ as the parent Tree of Life—the Scriptures also inform us that the Gospel "treasure" of the glad tidings of Salvation is committed, instrumentally, to "earthen vessels;" and in this secondary but legitimate sense it is, by means of Christians individually, and of the Church collectively, that "believers are multiplied" and the Church of Christ is augmented,*—by means of these representative human "leaves of the Tree for the healing of the nations,"—pursuant to the Apostolic commission:—"Go ye into all the world, and preach the Gospel to every creature:" and also to be, and to shine as, "lights of the world:" Christ, Himself, being, under another emblem, the "Sun of Righteousness"—"The True Light"—"The light of the world."†

Now, just as the natural sun (on the supposition, for the moment, that it were a lamp of flame) might impart light to millions of lesser lamps by furnishing them with a jet of its own flame and

* 1 Cor. iii. 5, 6; 2 Cor. iii. 3; 2 Tim. iv. 2.

† In the last of the prophets, in the closing chapter of the ancient Scriptures it is written—"Unto you that fear My Name shall the *Sun of Righteousness* arise with *healing* in His wings."

of its own quality without, in the least, diminishing its own bulk or quality; and just as each lesser lamp may impart, again, to other lamps a similar jet of light without, in the least, impoverishing itself: the only effect on the original source being the honour and glory of dispensing the unlimited benefit;* so, may this simile faintly illustrate the action of the gospel dispensation in general, and also, in particular, how, "the leaves of the Tree are for the healing of the nations," whether in reference to the Tree of Life in its primary or its secondary signification. The great principle in question being—the Divine nature communicated *from Christ to fallen men* to raise them to fellowship with Himself, pursuant to the revealed purposes of His grace.—"That the name of our Lord Jesus Christ may be glorified in you, and ye in Him" (2 Thes. i. 12).

Again—Not only is the Saviour represented as dying for the sins of the whole race of Adam that whosoever believeth might not perish; but also in *particular* for *every one* of His people (1 Tim. iv. 10). Both He, and they individually, are represented as partakers—in the manner and measure suitable—in suffering and dying, in rising and living eternally. He meritoriously: they beneficially. Paul says—"He loved *me* and gave

* Matt. v. 14, 16; Phil. ii. 15.

Himself for *me*:" and further, it is written, "That He, by the grace of God, should *taste* death for *every* man;" implying, that every case, individually, as well as in the mass, required the infinite sacrifice to secure the end proposed. If there is truth in this statement, how truthfully the parallel corresponds with it. For it will be recollected that, in grafting, not only must every benefited tree or stock thus operated upon be subjected to the wounding process, there must be also a corresponding wounding operation upon the unbenefited approved tree from which the scion, or bud, to be inserted, is taken. Under this illustration we have a glimpse of the *individuality* of His beneficent love to each regenerated member added to the family of the redeemed.—*Tasting death for every one: imparting life everlasting to every one.*—An individuality which, astounding as it seems, manifests Christ's oneness with every regenerated soul, as genuine, in kind, as His own oneness with His eternal Father:—"I in them, and Thou in me."—"I am the vine, ye are the branches."

This transcendent and precious truth is further expressed in two of the strongest figures proceeding from the mouth of the God of love by the evangelical prophet,—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may

forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. xlix. 15, 16). And these expressive and touching figures are exceeded by the prophet's signal reference to the peculiar occasion of the deepest of human feelings:—"He shall see of the *travail of His soul* and shall be satisfied;" for, in every one of His regenerated ones, He beholds with infinite complacency His own image and nature and Spirit—a veritable part of Himself—ingrafted, and ultimately developed; just as, in nature, the degenerate brier develops the fragrant and beautiful rose ingrafted upon it.—"That they might be called *trees of righteousness*, the branch of My planting, the work of My hands, that I may be glorified: they shall inherit the land for ever."—Human trees of life.

In a former chapter (see page 61) it is stated, that in all cases where grafting is being performed, scions must be procured at the expense of wounding some superior and super-excellent tree. Here, we make this additional remark, as there implied —that, in this present sense also, *He gave Himself for us and gives Himself to us*—in other words, that the doctrine of the Atonement, as well as that of Regeneration, may be easily deciphered and deduced from the hieroglyphic Tree of life, in the vicarious wounding process of grafting by applying

the prophetic sentences—"He was wounded for our transgressions"—"With His stripes we are healed"—"It pleased the Lord to bruise Him; He hath put Him to grief," &c. But this was not our purpose, nor is it necessary: except as a welcome duplicate: that doctrine being amply represented by the animal sacrifices under Moses, in the Tabernacle and Temple ritual, as provisionally adapted to the, then, current and introductory dispensation of grace. It may, however, be remarked, in passing, that, if our interpretation of Nature's parable be really in accord with the mind of the Spirit in presenting to our view in Holy Writ the Divine emblem of the Tree of Life, then, how graphically true to the idea of grafting, may that striking passage in St. Paul to the Galatians (ii. 20) be construed to illustrate that idea; and also, how personally it may be appropriated by every regenerated soul:—"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

As in the great transaction of the Cross we behold, not only the grandest conceivable expression of the infinite love of God, but also discover therein the *concentration* of the convergent burdens of the whole guilty race, for "upon Him was laid

the iniquity of us all:" so, in the mystic Tree of Life—under the emblem of the leaf-bud scion—"the leaves of the Tree for the healing of the nations"—we behold the grand *divergence* and myriad ramifications of the saving grace of the Gospel, extending to every individual child of God, in all ages, and in all climes.

Under the same view, furthermore, there is the Scriptural idea of the *intimate oneness*, which the process suggests, of the "*fellowship of the sufferings*" of Jesus and His saints. Not that He is perpetually suffering in the cruder sense of His earthly mission, but in that exquisite sense of electric sympathy indicated by the expressive phrases:—"Ye did it unto Me"—"Ye did it not to Me"—"Saul, Saul, why persecutest thou Me?" As if the complement of the Redeemer's bitter sufferings were not fulfilled till He had shared His people's tribulations to the end of time. As St. Paul writes of himself—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." The Head, ever in instant sympathy with every member of the body. "For in that He hath suffered being tempted, He is able to succour them that are tempted:" supporting and guiding, by "the Comforter," each, and every, soul grafted by re-

generation, both under the discipline of the process, and all through the pilgrimage history of their new nature,—"In all their afflictions He was afflicted." His universal sympathy is pathetically sung by our devout poet:—

"With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
And overflows with love.

Touched with a sympathy within
He knows our feeble frame;
He knows what sore temptations mean,
For He has felt the same.

But spotless, innocent and pure,
The great Redeemer stood,
While Satan's fiery darts He bore,
And did resist to blood.

He in the days of feeble flesh
Poured out His cries and tears;
And in *His measure feels afresh*
What every member bears."

A fitting close, to these thoughts on the "Tree of Life," is the following passage from the prophet Ezekiel, xvii. 22-3-4—"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it

upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made *the dry tree to flourish:* I the Lord have spoken and have done it."

Part III.—Chapter X.

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CHAPTER X.

A PARALLEL AND ANALOGOUS ARGUMENT.

THE SYMBOLIC IDENTITY AND SEQUENT RELATION OF THE "LAMB OF GOD" AND THE "TREE OF LIFE."



OMPARING the teaching dispensation of Moses (for "the law was added because of transgression" and was therefore, in that respect, abnormal) with the abnormal law of Nature now under review; and comparing both with the spiritual dispensation of grace which they severally symbolize and illustrate,—*the vegetable symbol elucidating as graphically the advanced and ulterior doctrines* of Biblical truth as did the Mosaic animal symbols those which are preliminary and introductory to the "better things to come,"—it will be interesting to see how scripturally, both in tone and in truth, the argument in the Epistle to the Hebrews is suited to this Horticultural idea and how fitly it dovetails into it.

This will appear by glancing, first, at what the writer of that Epistle says of the typical sacrifices in the Mosaic ceremonial; and then, by comparing the doctrinal inference he draws from those sacrifices—*the remission of sin*—with what may be said, with a corresponding inference, of the *pictorial regeneration* furnished by Nature's abnormal treatment of certain trees; keeping in view the parallel, abundant, and onward teaching of Scripture relating to spiritual regeneration and its consequences. The two following paragraphs exhibit the comparison to be drawn: the first, being Scripture, word for word—Heb. ix. 13, 14; the next, being in harmonious accord with the spiritual scheme of the New Covenant.

The Divine oracle speaketh on this wise—"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

The oracle of Nature, in corroboration of advanced Scripture, speaketh on this wise—For if the grafting of a crab-tree, or the budding of a brier, availeth to the radical renovation of those degenerate trees: how much more, metaphorically, shall

the heavenly Scion from the Tree of Life, who through the Eternal Spirit offers Himself, with spotless purity, to the reception of atoned-for man, regenerate our depraved natures from dead works to serve the living God?

"And for this cause He is the Mediator" both of the Old and the New Covenant, in that—by one offering of Himself as an Atonement, and, in the order of sequence, by one operation of the New Birth in us—"He has perfected for ever them that are sanctified." "For this is the covenant that I will make with the house of Israel:—*After those days*, saith the Lord, I will put my laws into their minds, and write them in their hearts," (so as to be the vital principle grafted into their very natures) "and their sins and iniquities will I remember no more" (Heb. viii. 10, and Jer. xxxi. 33).

This paraphrase is corroborated by the following text—placing in juxtaposition the distinct ideas associated with its two words—"*redemption*" and "*promise*"—the former expressly relating to the atoning death of Christ, the latter to His regenerating grace:—"And for this cause He is the Mediator of the New Covenant, that by means of death, for the *redemption of the transgressions* that were under the first covenant, they which are called might receive the *promise of eternal inheritance.*" This and two preceding verses (Heb. ix. 13, 14, 15) plainly

assert—that the full development of the gospel scheme involves Redemption by atonement, pursuant to *Inheritance* in virtue of the *new birth*—that the Atonement was a necessary preliminary, or vital condition, to the legitimate carrying out of the ulterior purpose of regenerating and adopting the redeemed as the "heirs of God and joint heir with Christ." This ulterior purpose is manifestly implied in the demonstrative phrase—"*promise* of eternal *inheritance:*" and equally demonstrative are the three following passages—*Rom.* v. 10—"For if when we were enemies we were reconciled to God by the death of His Son, *much more, being reconciled,* we shall be saved by *His life:*" His intercessory life, His resurrection life, communicated by the "Incorruptible Seed."—2 *Peter* i. 4. "Whereby are given to us *exceeding great and precious promises,* that *by these* ye might be *partakers of the Divine nature.*"—*Col.* ii. 13, 14. "And you, being dead in your sins and the uncircumcision of your flesh, hath He *quickened together with Him,* having," already through the Atonement, "forgiven you all trespasses, blotting out the handwriting that was against you, which was contrary to us, and *took it out of the way, nailing it to His cross.*" Moreover, how thoroughly does the argument of the 5th Romans embrace this aspect of the *twofold scheme,* and how conclusive is the following passage:—

"For if by one man's offence death reigned by one; much more they which receive *abundance of grace* and of the *gift of righteousness* shall reign in life by one, Jesus Christ. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." See also Heb. x. 1 to 24; Gal. iii. 24 to 29, and Gal. iv. 1 to 7; 2 Cor. iii. 7, 8, 11, 18, and page 249.

Here it may be worthy of suggestion, whether the *twofold scheme* of God's redeeming love as set forth in the old and new covenants, and under the Mosaic and Christian dispensations, may not be the secondary or prophetic interpretation of those expressive phrases of the Evangelical Prophet, and of one emphatic word in particular, which have always appeared veiled in some obscurity; namely —"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins" (Isa. xl. 1, 2). —Also Isa. lxi. 7: "For your shame ye shall have *double*, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the *double:* everlasting joy shall be unto them." The *double* blessing—"*iniquity pardoned*," and an *ingrafted capacity for "everlasting joy;"* which is, as

expressed in more developed language under the new dispensation—"Eternal life *the gift of God* through Jesus Christ our Lord." "An eternal weight of glory:" contrasted with—"The wages of sin is death."

And this "*double*" *or twofold aspect* of the action of redeeming Love is graphically exemplified in Nature's witnessing abnormal achievement, as already described in the parallel case of the degenerate tree in being grafted or budded.* The utterly unprofitable tree is, in the first place, and as the *first process*, relieved, so to speak, of its native and adhesive burden of the bad, innate habit of worthless fructification, by the ruthless removal of all its flourishing, but useless, growth of branches and foliage—the medium through which the bad habit was inveterately and interminably maintained. A parallel, this, to the relief of degenerate humanity from its native burden of habitual sin and helpless condemnation by the suffering and atonement of Christ. And the analogy is vividly confirmed by the words of Inspiration:—"Because the creature itself—the new creature—also shall be *delivered from the bondage of corruption* into the glorious liberty of the children of God" (Rom. viii. 21). Thus, in each case, clearing away the utter obstacles to, and

* Page 46.

paving the way for, the second process—the introduction of the renovating germ of the new nature, transforming the vile tree into the good—the sinner into an "heir of God, through Christ."

In the New Testament development of the Divine scheme, including the Old Testament prophecies and teachings, doubtless, the twofold interposition of the grace of God is this—the justifying righteousness essential to, and opening the way for, the regenerating and sanctifying righteousness, of which, under both aspects, the Epistle to the Romans is so full: "Even the righteousness of God by faith of Jesus Christ unto all, and upon all, them that believe." The great Apostle, in expounding this truth, calls it "the Gift of righteousness;" and St. Peter, the scion or "Incorruptible seed," which infallibly reproduces its like. It is God's method of making *inherently* righteous, as the Atoning Blood *cleanses* from all sin. Surely, this is the profoundest product of His infinite wisdom, the highest manifestation of His love and power. Is it not that prodigy of wonder, which our Lord declared to be greater in its results, than that of saying to the mountain—"Be thou removed and be thou cast into the sea; and it shall be done." It is that process of gracious interposition, by which "He, Himself, is made unto us wisdom, and righteous-

ness, and sanctification, and redemption."—Eternal life. John xvii. 2; 1 Cor. i. 17; Phil. iii. 9.*

Furthermore—It is an admitted truism, that man's great essential want and indispensable necessity, in relation to God, is Righteousness. Not only the righteousness of Christ extending, even, to the death of the cross which cancels all our guilt; but a full, perfect, entire, personal purity, like unto "the righteousness of God:" "righteousness without the law," without reference to it, and independent of it: for "the law was added because of transgression." *A righteous nature.* Ultimately possessing this—as the consummated development of the ingrafted Word, "which, in its germ and growth, is the earnest of the Inheritance"—the redeemed are placed on the only *satisfactory and permanent* footing for the realization of the high, eternal dignity and indefectibility, so glowingly indicated in Scripture, and supported by the analogy of Nature.

* See Divine-nature-brotherhood, page 201.

PART III.—CHAPTER XI.

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CHAPTER XI.

PARALLEL AND ANALOGOUS EXAMPLES.

REGENERATED MEN AND GRAFTED TREES, COMPARED.

THE epistles of John, Paul, Peter, and James have several striking passages in thorough unison with the spiritual teaching of Nature in the sense of this theory. Take the following comparison, as an example, in unison with our Lord's own words—"A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit."

1 JOHN iii. 8, 9, 10.

8. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."

The tree that bears vile fruit is in its degenerate state. For this purpose grafting was introduced, that it might destroy the degeneracy by regeneration.

9. "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin because he is born of God."*	Every tree that is grafted doth not bear the old vile fruit; for the renovating seed remaineth in it: and it cannot bear vile fruit, because it is born again.
10. "In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God."	In this the grafted trees are manifest, and distinguished from the ungrafted. Every mere crab-tree or brier is manifestly ungrafted.

Compare also verse 24.

In the Epistle to the Romans, the 5th, 6th, 7th, 8th chapters, are found several portions offering a similar line of comparison. The whole scope and tenor of those inclusive chapters exhibit the same harmonious and analogical construction—the great deliverance from a woful condition, and initiation into a developed condition of "glory, honour, im-

* "As to the difficulty of admitting the regenerate to be incapable of sinning—this strong statement certainly implies that the seed or germ of an impeccable nature is communicated and implanted in regeneration. And it implies, moreover, that it is the divine germ of a divine life."—DR. CANDLISH.

mortality, eternal life," by the appliance of a Divine specific.

The following, from 1 Peter i. 23, 24, 25, presents the very gist of the theory and needs no comment :—

" Being born again, not of corruptible seed, but of *Incorruptible*, by the *Word of God*, who liveth and abideth for ever. For all flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the *Word* of the Lord endureth for ever. And this is THE WORD *which by the Gospel* is preached unto you."

Likewise the following, from James i. 16, 17, 18, 21 :—

" Do not err, my beloved brethren. Every *good gift* and every *perfect gift* is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of *His own will begat He us with the Word of truth*, that we should be a kind of firstfruits of His ("new") creatures. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the *ingrafted Word, which is able* to save your souls."

See also, in this sense, John xvii. 2, 3, 6, 8, &c.

A suggested reading, or paraphrase, of Rom. viii. 18 to 23, in harmony with the present analogy.

The Apostle, in this chapter, is writing the spiritual history of those who are *liberated from the condemnation of the law* through the atoning and regenerating mediation of Christ; pointing out, as he advances, the sharp lines which distinguish between the carnal and the spiritual man; and showing the spiritual germ, the incorruptible Seed, in its transmuting action and result—manifesting "the sons of God and joint-heirs with Christ." He then shows the connexion of suffering with incipient and advancing new-creatureship; and it is of this novel creature he is writing in the 18th and following verses: —

18. Now I reckon that the *sufferings* of this present time—by which these heirs of God and joint-heirs with Christ are disciplined—are not worthy to be compared with the glory that shall be revealed in us.

19. For the joint-heir with Christ—in suffering here and glory hereafter—waiteth, in earnest expectation, for the manifestation of the sons of God.

20. For the sufferings of this present life ("not joyous," to the flesh, "but grievous") are a Divine dispensation of spiritual discipline, subjecting the

new-creature to a course of patient waiting and hoping in the exercise of faith.

21. Because the new-creature—of suffering and trial and hope—shall, in due time, be delivered from the bondage of corruption into the glorious liberty of the children of God.

22. Now we know that the whole creation—ever since the fall of man—groaneth and travaileth in pain together until now.

23. And not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

* "What ails thee, O Nature? bespeaks thy unrest
Through all thy wide realms some deep woe in thy breast?
Yes, sadly she mourns; for, alas! in a day
The form and the hue of her offspring decay,
Although she so fondly would see them arrayed
With beauty and youth that were never to fade.
Yet, Nature, fight on, and bewail not the doom
Of thy children—they die but to rise from the tomb.
And the day that redeems from his bondage thy Lord,
Shall see thee to freedom and glory restored."

DR. THOLUCK.



Part III.—Chapter XII.

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CHAPTER XII.

THE ARK OF THE COVENANT AND ITS ASSOCIATED SYMBOLS IN THE TABERNACLE.

"A shadow of things to come; but the body is of Christ."—COL. ii. 17.

AS relevant to the theory suggested, attention is due to the Inspired reference to the Tabernacle and "*the Ark of the Covenant:*" the most jealously guarded of the Mosaic institutions, and the established symbols of the Divine presence in Israel. The passage runs thus:—"After the second veil (was) the Tabernacle which is the Holiest of all, which had the Ark of the Covenant overlaid round about with gold; wherein was the Golden pot that had Manna, and Aaron's Rod that budded, and the Tables of the Covenant; and over it the Cherubims overshadowing the Mercy seat" (Heb. ix. 3—5). See 1 Kings viii. 9.

Much that is profoundly significant, instructive, and evidential may be extracted from each of these

three treasured deposits so sacredly enshrined at this rudimental period of the history of the Church, —a significance much beyond the mere preservation of them to the wayward children of Israel as mementos of the past, or incentives to allegiance in the future. Viewed with the telescopic light, they may be regarded as hieroglyphic foreshadowings of the mysteries of the "kingdom of Heaven"—the Christian dispensation.*

1. The first mentioned is—"*The Pot of Manna*" —a *golden* pot, denoting the preciousness of its oracular contents—memorializing the miraculous food of the thousands of Israel for forty years in the Wilderness. In this early self-interpreting type there is a very signal pointing to the predicted Christ: to Him as the Bread of life, the Tree of life, the good hope of everlasting life, for every believer; pursuant to the Atonement by blood, so recently typified in the just previously instituted Passover. In the *real* Atonement for Sin made by the true "Lamb of God who taketh away the sin of the world," in conjunction with the *true* Bread of life indicated by the manna, may be joyfully heard and read the Gospel proclamation of the withdrawment of the "Cherubims and the flaming sword which turned every way, to keep the way of the Tree of Life." Hence the eternal-life-giving

* See pages 64—9. "Reserved signs."

announcement of the Gospel from the veritable Tree of life—from the lips of Him who spake as never man spake:—"This is that Bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever"—"He that eateth Me, even he shall live by Me."—"To him that overcometh will I give to eat of the hidden manna."—"To him that overcometh will I give to eat of the Tree of life which is in the midst of the paradise of God." And here, in passing, may be noticed, the significant and instructive transition, from the preventive and penal attitude of "the Cherubims" with the flaming sword at Eden's gate of banishment, to that merciful and benign aspect which they presented to the Old Testament Church, in the symbolic arrangement of the Mercy-seat in the Tabernacle of Moses; for here we again meet the "Cherubims," not with "flaming sword turning every way," but with "healing wings" outstretched, and "overshadowing the Mercy-seat;" thenceforward symbolically indicating to fallen humanity the Divine aspect of "peace on earth, goodwill toward men."—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." So sang the pious psalmist, living under that dispensation.

2. The second of these sacred memorials is—

"*Aaron's Rod that budded.*" In this we recognize a relic of peculiar typical value, and of much spiritual import. It is, moreover, signally *one in principle with this horticultural theory*, and presents a warrant for it. It is remarkable how much the Scriptures abound with resemblances and symbols of a vegetable character *concerning "Him of whom Moses in the law and the prophets did write."* Hence we have presented to our view that original life-source aspect of His relation to us, "The Tree of Life." And hence, also, how many of the humiliating, and at the same time, wonder-working aspects of His character and mission, drawn from tree-nature, are given, like all other Scriptures, "by inspiration of God and profitable for doctrine and instruction in righteousness."—For example, "He shall grow up before Him as a tender *plant* and as *a root out of a dry ground.*"* —"*Aaron's Rod that budded*"—"There shall come forth a *Rod* out of the *stem* of Jesse, and a *Branch* shall grow out of His *roots:* and the Spirit of the Lord shall rest upon Him."†—"The Lord shall send the *Rod* of thy strength out of Zion."‡—"Behold the Man whose name is the *Branch:* and He shall grow up out of His place, and He shall build the temple of the Lord; and He shall bear

* Isa. liii. 2. † Isa. xi. 1, 2. ‡ Ps. cx. 2.

the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne"* Thus fortified by Scripture, we infer this treasured "Rod that budded" to have, in addition to its original use, a prophetic reference, primarily to Christ—to His death, and to His resurrection. And, secondarily, to them that are Christ's—to their degeneracy and to their regeneration. Before looking at these,—

It may be well just to glance at the tragic occasion that brought this "Rod" into historic fame and conspicuous symbol; inasmuch as that page of tragic history which records it shadows out the connecting link between the two grand essentials of the great Redemption scheme—the atonement for sin, and regeneration by the ingrafted Word. The rebellion of Korah, Dathan and Abiram, had brought down upon the people the severity of Divine judgments; and during their devastating prevalence we have a vivid and detailed picture of the official action of Aaron the High Priest (Numbers xvi.). It is stated, "He made an atonement for the people; and he stood between the dead and the living; and *the plague was stayed:*" thus typifying, with such dramatic force, not only the Priesthood of Christ and His mediatorship in regard to the "making an end of sin"

* Zech. vi. 12, 13.

in its aspect towards God, but also—in the continued narrative immediately following (chapter xvii.), which details the miraculous blossoming of Aaron's rod as the closing incident of the rebellion—we are signally enlightened, by this Divine interposition and graphic emblem, if thoughtfully weighed, to see the further difficulty disposed of —the making an utter and eternal end of sin and death *as inherent in man's deteriorated nature,* by mysteriously investing all who are pardoned through the Atonement with the incipient bud, blossom, and fruit, of a *righteous nature*—inherent personal purity: "For ye are dead, and your life is hid with Christ in God." As "Aaron stood *between* the dead and the living, and the plague was stayed;" so, even pre-eminently, does Christ, under both aspects of His mediatorship; for the New Testament or Covenant declares, "There is one God and one Mediator *between* God and men, the Man Christ Jesus," at once the great High Priest to *atone,* and the "Incorruptible Seed" to regenerate. The word "*between*" having immense signification in both cases; a significance, retrospective in relation to all the guilty past, and prospective as regards the initiation of an inherent and indefectible personal righteousness.

Let us now ponder the symbol—partly on the principle this theory suggests—in its typical rela-

tion both to Christ, and to ourselves. "*Aaron's rod.*" What was it? Literally it was but a dead stick of wood! How nearly the same thing as the prophetic "Root out of a dry ground." Yet was that dry dead stick, by miraculous power, quickened into fruitful life! It is recorded in the history of the marvellous rod, in the book of Numbers (ch. xvii. 8), "Behold, the rod of Aaron was budded, and brought forth buds, and blossomed blossoms, and yielded almonds." Behold the twofold marvel! Symbolizing, *first*—the Anointed Christ—the "Root out of a dry ground, despised (like Moses and Aaron in this rebellion) and rejected of men;" yet blossoming and fructifying into His native majesty and beauty as "The Tree of life." And, *second*, symbolizing them that are Christ's, quickened from spiritual death into the life of righteousness and conformity to the image of Him "who quickeneth the dead, and calleth those things which be not as though they were." A signal marvel truly: suggestive of its value as a *sign of "good things to come in the fulness of time,"* and worthy to be treasured up in the "Holy of holies:" embodying, as it does, a significance, as before hinted, far beyond its immediate teaching as a memorial lesson to Israel. It is one of those "far-reaching and anticipative" Biblical enigmas: it envelopes "*one of those germs of truth* which, after

thousands of years, have never yet taken root in the world." But like a remote star of the physical heavens it darts its instructive light into the far distant ages of our present times, revealing its long deferred, secondary, but profounder, mission as an ancient Jewish type of New Testament Christian truths. Those same spiritual truths, by a singular correspondence, being also illustrated, in our own day, by a *kindred abnormal process* in the economy of Nature. Hence we have a Scriptural fact of high antiquity concurring with a well-known, and at the same time a Scripturally indicated, modern fact, analogically, testifying to the unity in authorship of Scripture and Nature. Two immutable things. "He left not Himself without witness."

It is here of some importance to establish in the scriptural sense, the significant points of agreement, traceable, between the facts in relation to this *sacred Rod*, and corresponding facts in relation to trees in grafting and to man in regeneration. The *first* point of real and striking agreement, paradox as it may seem, is one of apparent and even vital difference in the two cases,—for whereas Aaron's rod, in its condition of a rod, simply, was a mere inert stick of wood, once, indeed, a living branch, now, physically dry and unmistakably dead,—on the contrary, it is well known in the process of grafting, that the degenerate stem operated upon

is, physically, full of vigorous life. The said stem or tree is, nevertheless, regarded as virtually dead in the horticultural sense, inasmuch as the fruit it bears, naturally, being worthless, it would, but for *its anticipated value after grafting*, be cut down and cast into the fire. The parallel case, of unregenerate man, corresponds exactly in the Scriptural sense; for, while he is described as spiritually dead, and therefore, in himself, utterly helpless to God ward, he is, nevertheless, as to his physical nature, energetically full of life. Both the tree and the man, in these respective senses, being deemed unprofitable, are condemned and regarded as dead; consequently, as to any inherent available energy, both are in the same condition as Aaron's *lifeless* rod. The *second* point of agreement is, that the dry and lifeless rod of Aaron, and, in the spiritual sense, the equally dead and lifeless man, are alike indebted to supernatural power for re-quickening them into real and nobler life. A *third* point of agreement consists in the marvellous manifestation of supernatural power exerted on behalf of each of them, as exhibited, severally, in the budding, blossoming, and fruit-bearing Rod; and, correspondingly, in the regenerated man, now conforming, and ultimately conformed, to the likeness of Christ,—budding, blossoming, and bearing the fruits of righteousness.—A tree of life.

One peculiar significance of this budded symbol is, its coincidental resemblance to man, in *the threefold successive conditions in the history of each of them*:—both, once, vigorously living: anon, both, in their respective senses, dead and helpless: again, anon, both quickened to a diviner life and high distinction. Also observe, that Aaron's rod not only "budded, blossomed, and bore fruit," it was honoured, by the divine command, with a memorial place within "the second veil—the Tabernacle, which is called the Holiest of all." But beyond this, in the change of dispensations from Moses to Christ, it is still more highly and permanently honoured, being enshrined on the everlasting page of the New Testament between the two other typical relics.—While the typified quickened man is blessed with everlasting life and glory; being *one with Christ*, as Aaron's Rod was *one suggestive emblem* of Christ, together with them that are Christ's.

Another significant fact, connected with this Aaronic *vegetable* symbol, is, that it was superadded, as an enigmatic episode, to the Old Covenant dispensation; of which, Animal sacrifices and sprinkling of blood were the distinguishing characteristics. It would appear to have been superadded as an oracular graft, rendered necessary from the inadequacy of that preliminary system to

indicate Regeneration and the ulterior truths of the New Covenant. These were waiting, in long abeyance, for the predetermined eventualities of "the fulness of time;" and thenceforward to be more and more clearly developed in Christ and Spiritual Christianity.

3. The third and last mentioned memorial is—"*The Tables of the Covenant.*" In those deeply awful "Tables of stone *written* with the finger of God"—the whole of the, then, written word of God, the Divine code of law,—may be recognized the typical *finished work of Christ*, under the New Covenant, in the experience and perfecting of His redeemed people:—"Whereof the Holy Ghost also is a witness to us: for saith He, this is the Covenant that I will make with them *after those days, I will put My laws into their hearts, and in their minds will I write them;*—(as the Elder Brother says of Himself—"I delight to do Thy will, O my God: *Yea, Thy Law is within My heart.*" Ps. xl. 8; Heb. x. 7.—the *law of love to God and men*)—and their sins and iniquities will I remember no more." "Forasmuch as *ye* are manifestly declared to be the Epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, *not in tables of stone, but in fleshy tables of the heart*" (2 Cor. iii. 2, and to the end of the chapter peculiarly apposite).

Thus, in this pictorial shrine of heavenly jewels, this oracular chamber of ancient relics, is conserved to the modern Christian Church a threefold treasure of theological symbols most comprehensively instructive. The Holy Ghost, by their imagery, signifying more or less clearly to all generations of the Church, "the new and living way"—"the way into *the Holiest of all*"—*into the union and communion of brotherhood with Christ, and into the consequent sonship of God.* And signifying too, that no outward religious observances, whether Mosaic or Christian, in themselves, could ever "make them that did the service perfect as pertaining to the conscience," that there must be the real atoning sacrifice for sin, and the inward and spiritual grace of Regeneration; whereby, alone, we become "blameless and harmless, the *sons of God*" (Phil. ii. 15).

In confirmation of the view taken in a previous chapter of the inspired argument referred to in the Epistle to the Hebrews, as well as of the views just offered concerning the symbols enshrined in the Most Holy place, the following reflection is suggested:—If St. Paul (1 Cor. x. 4—11), when reviewing some of the instructive and typical phenomena of the journey through the wilderness, teaches, emphatically, that, "For our sakes, *no*

doubt, these things are written."—"All these things happened unto them for examples (or types), and they are written for our admonition upon whom the ends of the world are come."—"They did all eat of the same spiritual meat: and did drink of the same spiritual drink; for they drank of that spiritual Rock that followed them: and *that Rock was Christ;*"—inferentially it may be said, If that Rock was, or symbolized, Christ, surely also that *Manna* was Christ; that *Rod* was Christ; that *Law* of the Covenant was Christ. And if that Rock was Christ, surely, that flowing Water that went with them was, or represented, *the Spirit of Christ*, even that Divine Nature of which we are said to be partakers, just as "they did all (*in a figure*) *drink* of that spiritual Rock:" and as Jesus said—"If any man thirst, let him come unto Me, and drink."

Hence we deem this horticultural principle both indicated and warranted by Old Testament authority, as well as by its more positive indication in the New Testament. And hence, likewise, in these ancient relics,—illuminated by the bright light of the more recent records of revealed truth, and by the refracted rays of Nature's abnormal method—lighting up the revealed, abnormal, methods of Grace,—may we not discern, with more or less distinctness, even under that less favoured dispen-

sation, the relations of the Holy Trinity in unity working out the redemption of men? How rich in suggestion, often, is Scripture in some of its minute points; and this is one of its peculiarities, well repaying the toil of digging in those inexhaustible mines. The apparently minor fact of the "Budded Rod" having by Inspiration assigned to it, incidentally, a suggestive place on the sacred page *between* the other two treasured deposits, is not without its signification.—Thus, 1st, "*The Golden* pot*, that had manna," points, under this view to the Infinite Father, the Source and giver of the Divine life:—"My Father giveth you the True Bread from heaven." 2nd. "*The budded Rod of Aaron*" the High Priest, equally with the Manna, unmistakably represents the Eternal Son, Mediator between God and man, "the Great High Priest of our profession who is passed into the heavens," like the blossomed Rod enshrined "within the veil." 3rd. "*The Tables of the Covenant*" are not less suggestive of the Holy Spirit, achieving His great work, namely, ingrafting the Divine nature, completing the Divine image, and fulfilling the Divine purpose, in the "sons and daughters of the Lord Almighty."

* St. Paul says, "We have this treasure in *earthen vessels*"—"We preach Christ Jesus the Lord" (2 Cor. iv. 5. 7).

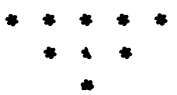
"Thy Word is true from the beginning: and every one of Thy righteous judgments endureth for ever." "Open thou mine eyes that I may behold *wondrous things* out of Thy law." Thus prayed the devout and evangelic writer of the 119th Psalm, with little more of the canon of Scripture for his guidance than the five books of Moses.

As these three historic tokens were enshrined in the Holy of Holies by the Divine command, as permanent memorials of great educational facts in the Divine schooling of the incipient Church; even so have we, under the present economy, by the appointment of the same Lord and Master, our three corresponding permanent memorials of the greatest events and the profoundest of truths,—the Water of Baptism—and the Bread and the Wine of the Lord's Supper. These memorials of the Christian faith, standing firm and outspoken, like the Pyramids of history, are likewise enshrined, not only on the pages of the Holy Book, but in the warm affections of the faithful, and in the habitual observance of those Institutions by the Christian Church in general, historically consecrated as they are, and have been all through the centuries from its beginning, in the oft-returning periods of the communion of saints. In each of

these standing memorials, individual believers, and the Church at large, are blessed with palpable, precious, and instructive tokens, and doctrinal and comforting teachings, suggestive of the very essence of the Christian faith, and divinely helpful in the spiritual life and onward progress.

It is to the facts and figures and various teachings of the Old Testament, primarily, to which the Apostle refers in the following passage—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness" (2 Tim. iii. 16).

Part III.—Chapter XIII.





CHAPTER XIII.

"THE BOOK OF LIFE;" ITS CONNECTION WITH "THE TREE OF LIFE."

A REVERIE.

IN the introductory chapter, allusion was made to the three Great Books of God —of Nature, Providence, and Revelation. But, to Biblical faith appertains another Book of equal pretensions; one, of unutterable interest to mankind at large, but of importance and interest beyond conception to every child of Adam "*whose name is written in the Lamb's Book of Life.*" So many times in Scripture is this Book alluded to, and sometimes with a prominence worthy of its claims to closer and universal attention, that it is but a reasonable enquiry—What is this Book of Life? In the Apocalyptic vision of prophecy it is seen to be the Book-in-chief opened at the judgment of the Great day of account:—"I saw the dead, small

and great, stand before God; and the books were opened: and another Book was opened, which is the *Book of Life:* and the dead were judged out of the things which were written in the Books, according to their works" (Rev. xx. 12). This Book, it may be replied, whatever its etherial character, owns an antiquity equal to the other three, for, we are informed, it has existed, has been used, names being written in it, from the foundation of the world. But it is, surely, something more than a mere catalogue of names, however distinguished, and happy beyond thought, such an association of names must be. Beyond this, human imagination would be apt to liken this heavenly scroll to something material and social, taking the form of a "family register" of spiritual new births: of additions, one by one, to the redeemed family of the "sons and daughters of the Lord Almighty:" an enrolment of the brethren of "Him of whom the whole family in heaven and earth is named." The Psalmist sings, "The Lord shall count when He *writeth up* His people, that this man was born there; and of Zion it shall be said, this and that man were born in her: and the Highest Himself shall establish her."—A register, it may be, inscribing the "*new name*" and descriptive character of each added member "of the household of God," as seen by the eye of unerring Truth; and perhaps

coupled with some historic or characteristic entry after the manner of that familiar specimen-page of heroes of the faith, found in the 11th chapter of Hebrews; but unlike that in one particular—that, "*time* would fail to tell of Gideon and of Barak" and others. On the contrary—in this enrolment, "one day being with the Lord as a thousand years, and a thousand years as one day"—there might be a full biographic entry, in the etherial short-hand of the eternal records, "known and read of all" at a glance as by intuition: each biography forming an entire page, and the aggregate "multitude that no man can number out of every kingdom and tongue"—"the general assembly and church of the Firstborn, which are *written* in heaven"—constituting the thrilling contents of that heavenly "Doomsday-book"—"The Lamb's Book of life." At the grand Assize of the world, howsoever convened, this Book or "Brief" in the hand of the Great-Advocate-Judge, containing testimony, witness, evidence, in favour of the inscribed names, full, complete, entire, must be a book of Divine discrimination, truth and righteousness written with the "Finger of God."

Or this "Book of life" may be imagined to be a unique, celestial, *Living Book;* every page a *human* page of personal life and character; every *living soul redeemed* from the earth exhibiting, in the

newly acquired "spiritual body," the vital lineaments of his true character and particular history. Or, perhaps, a genuine personal autobiography is so transparently impressed on the forehead and expression of his open countenance as to present at sight "a *living* epistle* of grace read and known of all men." Hence he "knows even as also he is known." It is written likewise, "I will write upon him My New name;" "and His name shall be in their foreheads"—the Divine family-name.

It is demanded—"Who shall lay anything to the charge of God's elect? Who is he that condemneth?" One of the "opened books" contains an adverse law of supreme authority—a violated law on the evidence of the universal conscience,—"Two tables of testimony, tables of stone," written also with the "finger of God:" "the tables were the work of God and the writing was the writing of God graven upon the tables" (Ex. xxxi. 18; xxxii. 16). Against this Divine moral law—this law of love to God and man—and against the rightful Law-giver—all have sinned, and "the whole world is pronounced—Guilty before God"—Guilty!

Notwithstanding: such is the utter reversal of the verdict—such is the profound and signal truth:—"There is now no condemnation to them that are

* See 2 Cor. iii. 2, 3.

in Christ Jesus!" It is also written,—"He that overcometh, the same shall be clothed in white raiment: and I will *not blot his name out* of the Book of Life, but I will confess his name before my Father and before His angels." On the other hand, "There shall in no wise enter the glorious city anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but *they which are written in the Lamb's Book of Life.*"

Not only were the names and characters of the ancient worthies, such as Abel, Enoch, and Noah inscribed, page after page, in this divine enrolment, we find St. Paul saying, "Help those women which laboured with me in the Gospel, with Clement also, *whose names are in the book of life.*" The Holy One of Israel instructed His disciples, saying, "Rejoice not that the spirits are subject unto you, but rather rejoice because your *names are written in heaven.*" This Divine record is not to be imagined a roll of hidden decrees of God, but (in human phraseology) a simple, legible, record of Divine and human facts. Moses, in his day, had an inspired consciousness of its existence as such. In his intercession for idolatrous Israel he pleads—"Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." David, too, had the same consciousness, hence he says of the wicked, "Let

them not be written with the righteous." Isaiah alludes to "Every one that is written among the living in Jerusalem who are called holy." Job says, "My witness is in heaven and my record is on high." Daniel prophesies, "At that time the people shall be delivered, every one that shall be found written in the Book." And Malachi is very emphatic,—"Then they which feared the Lord spake often one to another, and the Lord hearkened and heard it, and a *Book of remembrance was written before Him for them* that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels: and I will spare them, as a man spareth His own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not."

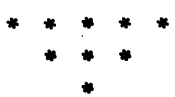
But a further deeply-momentous consideration arises to view; not only from the negative aspect of this Book in the suggestive words—"Names not written in the Book of life;" but also from the positive statement of—*Names blotted out of it.* What can these announcements denote? Consistently with the tenor of Scripture they may safely be assumed to imply that—through the clearing away, by the infinite merit of the Atonement and the grace of the Gospel, of the infinite

barrier to men's instinctive hopes—this comprehensive and Etherial book contains an equivalent of the name and the case of *every individual lawfully summoned* to the judgment seat of Christ, from Adam downwards through all the ages, as both amenable, and *eligible* candidates for life everlasting. Consequently, with the Scriptural idea of such an assize, and with an accommodation to human ideas, this assumption is both reasonable in itself, and in no way repugnant to the Scriptural representation; nor is it opposed to the integrity of that Book of life, at once so ominous, and so gladsome. Moses' prayer, quoted above, "Blot me, I pray Thee, out of Thy book," supports this idea; and David's also:—"Let them be blotted out of the book of the living, and not be written with the righteous." Daniel's words imply the same:—"Every one that shall be *found written* in the Book," that is, in all probability, *not erased* or blotted out. In Rev. iii. 3 it is said—"I will *not blot his name out* of the Book of life." Rev. xiii. 8 and xvii. 8 speak of those whose names are not found written therein. Rev. xv. 17 says—"Whosoever was *not found written* in the Book of life was cast into the lake of fire." In the concluding verses of this book of Holy Scripture it is written of one or more—"God shall take away his part out of the book of life." It is noteworthy that

the marginal reading of this last quotation is—"*God shall take away his part from the Tree of Life.*" And this reading is found in the Sinaitic and Alexandrine Manuscripts.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."—"Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

Part III.—Chapter XIV.





CHAPTER XIV.

"Partakers of the Divine nature."—2 PETER i. 4.

"Being born again of Incorruptible Seed."—1 PETER i: 23.

"The first man is of the earth, earthy: the second Man is the Lord from heaven. As *we have borne the image* of the earthy, *we shall also bear the image* of the heavenly."—1 COR. xv. 47—9.

TO meet a difficulty that may possess some minds in accepting the teaching of the motto texts at the head of this chapter, the following considerations are submitted

The partaking of the Divine nature, or any nature, does not necessarily imply equality in the possession of *all* the characteristics and attributes peculiar to the nature in question. May not identity of nature co-exist with a limited possession of *some* of its attributes and a full possession and complete exercise of *all* the others? This proposition might be illustrated by many facts of natural history. But waiving these, we would further ask,—In regard to the Divine nature and its indicated impartation to the children of God—

such by derivation from the incarnate and *only begotten* Son of God—does it necessarily follow, that, because sons of God and brethren of Christ, they are to be *equally* endowed, either, with each other,* or with himself? May there not be diversities, both of intellectual capacity, and of gifts, but the same Spirit and nature? "In every body corporate, corporal or spiritual, where there is a head, there must be diversity among the members."†

Immortality, spotless purity, impeccability, and perfect love and bliss, added to our present endowments of mind and will, all these, being some of the constituent elements, are some of the essentials of the Infinite Divine nature; and these, we are distinctly assured, are communicable by the germ, first in an incipient measure, as an earnest, ultimately to be realized in full enjoyment. With respect to other characteristics of the heavenly world, we know not, yet, "what we shall be,"—to what extent we shall be endued with a capacity for knowledge, power, excursive locomotion, and their concomitants; nor how we are there to be employed in useful occupations and self-abnegating service. "It hath not entered into the heart of man" to conceive. It is enough to know that,

* 1 Cor. xii. 22.

† See—on Sonship—DR. THOLUCK'S "Christian Devotion," page 52—67.

living with Him, we shall be like Him whose name is Immanuel—"God in our nature"—the Man Christ Jesus;* and therefore, in the sense required, like God "our Father and His Father," Who, as the Incomprehensible Jehovah, is Essential Purity and Infinite Love.

This conclusion is assumed to be fairly arrived at, by the method pursued of comparing sundry Scripture statements and implications plentifully scattered through the entire Holy Book, with the scheme of illustration furnished by the Divine book of Nature. And we submit, whether this conclusion be not fully confirmed by the following cumulative passage from the closing intercessory communion upon earth of the Divine Elder Brother with "His Father and our Father:" so full of unfathomable meaning, yet audibly spoken in the presence of His chosen followers, and recorded for the guidance of our faith by the beloved Evangelist (John xvii. 21 to 24)†—"That they all may be one;

* "For as water when heated by fire is no longer mere water, but water and fire combined, so is it with the soul of man when, through regenerating grace, he accepts and appropriates by faith all that belongs to the Divine Being: even as St. Paul says, 'It is no more I that do it, but Christ who liveth in me.'"—DR. THOLUCK.

† "That prayer makes us as His disciples, thoroughly one with Him. For as He joined Himself with us in the lowest depths of our subjectship, so also in that prayer, He joins us

as Thou, Father, art in Me, and I in Thee, that they may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory:" be with Me as My brethren, and as sons and daughters "in My Father's house of many mansions:" with Me "in My throne as I am with My Father in His throne."—"Because I live, ye shall live also. At that day ye shall know that *I am in My Father, and ye in Me, and I in you*" (John xiv. 19, 20).

Every regenerate one, being a "child of God" because a "member of Christ;" and "partaking of the Divine nature" as being a "temple of the Holy Ghost;" how ineffably intimate is the union! and how literally in accord with the above inspired words! Again — Every regenerate person being thus, one with the First-born Son, how intensified is the true brotherhood and mutual sympathy of

with Himself in the highest elevation and blessedness of His sonship."—DR. CANDLISH.—See his admirable argument on "The Fatherhood of God."

all the children of God in and towards each other; for, says St. Paul—"We are members one of another:" each, and all, holding the same degree of relationship immediately * from the same Divine source; and, while retaining each his own characteristic individuality, and breathing the heavenly atmosphere of reciprocal, self-renouncing love, exhibiting a cemented union, and family resemblance, with which nothing merely human can compare!—"Blessed are the pure in heart, for they shall see God." "They shall see His face, and His name (characteristic resemblance, essential goodness, expression of countenance) shall be in their foreheads." Nor is this all. The ennobling dignity of kindred royalty, and of celestial citizenship, is graciously emblazoned upon every "son and daughter of the Lord Almighty:"—"I will write upon him the Name of My God and the Name of the City of My God, which is new Jerusalem: and I will write upon him My new name." "And they shall reign for ever and ever" (see Matt. xix. 28, and xxv. 34).

Underlying the whole question of the Divine scheme of this "new Creation," is *the designed end in view*, as expressed in the words of prophecy—"*He shall see of the travail of His soul, and shall be satisfied!*" Marvellous words! Every one overflowing with profound extent and signification.—

* See pages 132—204.

The Divine complacency and satisfaction!—Even as, at the beginning, "God saw *everything* that He had made, and behold, it *was*—Very Good!"

In the vast illimitable universe the Divine wisdom, power, and goodness, are displayed in the unfathomable wonders of Creation and Providence. Even so, to all eternity and with eclipsing effect, because incomparably of higher value, will the infinite Love and Righteousness of God shine forth with an effulgent galaxy of *reflected* glory,* in the persons of the countless myriads of Christ's redeemed, regenerated, and ennobled brethren, "the sons and daughters of the Lord Almighty." Each and all, for ever singing in their grateful gladness,† as they shine in the elevated instincts and loving services of the heavenly state, their grand commemorative Triune anthem—"Jehovah our Righteousness"—our blissful Inheritance.

Gathering from *the two immutable things—Scripture and Nature*—the only sources of information

* "A royal diadem in the hand of thy God" (Isa. lxii. 3); "When I make up my jewels" (Mal. iii. 17).

† "Just as the *Prince of Life* travelled to glory by a path of His own, so likewise must the sons whom He purposes to conduct to glory with Him. And it is a path which none of them can forget. They have been trained in different schools, and have entered the sanctuary by different doors. When congregated there, they all take part in the same halleluiah, and yet each with a voice and tone peculiar to himself."—DR. THOLUCK.

open to human research and Christian faith, it may be asked—Is not this a glimpse of the indicated consummation—the glorious outcome of the Redeemer's triumph?—the *Grand living unity of the Redeemed human race with the "Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named?"** Is it not scripturally the Divine Ideal, and worthy of the Infinite Mind? "O the depths of the riches both of the wisdom and knowledge of God!" In the brilliant beneficence of its results, what can be imagined so transcendentally to honour and reflect the wisdom and love of the Divine government? And what so calculated to secure to it, inviolable, the impeccability of loving allegiance as this consummation of the Divine purpose:—"*That they all may be one—one in Us?*" "To the intent that unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, *according to the Eternal purpose which He purposed in Christ Jesus*" (Eph. iii. 10, 11). "Which things the angels desire to look into" (1 Peter i. 12).

Grandly has the great Apostle brought out, in full force, his self-evident conclusion, in the eighth chapter of Romans—"that neither death, nor life, nor angels, nor principalities, nor powers, nor

* Col. i. 12—20; Eph. iii. 9—21.



CHAPTER XV.

A DIVINE PRINCIPLE.

THE DIVINE UNITY OF WORKING, BY ONE SPECIFIC PRINCIPLE, IN THE CREATION OF MANKIND, AND IN THE RECREATION OF A PERFECTED HUMANITY.

IT is both important in itself, and relevant to the subject of this treatise, to notice the fact—that, in the Inspired record of the creation of the human race, but of that race alone, a principle akin to that of Grafting would appear to have been the agency divinely employed; as if, "from the beginning," to establish a *divine and witnessing patent* for that specific principle, in the working out of all the profound results pertaining to ulterior humanity; that principle, in its several activities, showing a unity of purpose in the entire scheme of the Creation and Redemption of man.

Hence it is, that—when "God said, Let Us make man in Our image, after Our likeness:" and again, when He said, "It is not good for man to be alone,

I will make him a help-meet for him,"—in the formation of each of them, severally, the agency of this principle is exhibited in the Divine procedure with prominent and dramatic distinctness.

Of the general creation it is written—"God spake and it was done, He commanded and it stood fast." "And God said, Let there be light, and there was light." Also, the fish of the waters, the fowl of the air, and every creeping thing, sprang—*by whatever process*—into existence at His Almighty call. "And out of the ground the Lord God formed every beast of the field, and the cattle after their kind." But the grand final act of the Creator's wisdom, in the production of man, was signally otherwise. Of him, He said not—"Let man appear," and at once the man stood upright before his Maker. On the contrary, in the Divine, twofold, process of means to an end, *that specific principle* was then inaugurated, as set forth in the inspired narrative:—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," in the limited likeness of his Maker. Again—In executing His purpose of providing a helpmeet for Adam, the Creator did not proceed as in the creation of Adam; He did not, by a word, in the twinkling of an eye, convert a shapeless mass of earth into the fleshy substance and graceful form

of woman and then breathe into her nostrils the breath of life, so that she also became a living soul. No, in her case, this was not His principle of action. Already, in the person of the man, God had established the type and germ of the human race; and, to preserve its entire oneness, He avoided, so to speak, a duplicate creation and introduced, then and there, His own hieroglyphic principle; the *ulterior working out of which* St. Paul alludes to, as that "*great mystery* (of cemented union) *concerning Christ and His Church.*" No, the Lord God did not create a second essentially independent individual of mankind to supply, not only the needed helpmeet for Adam, but also, as St. Paul teaches—in the person of that helpmeet *to conserve a symbol of the mystic personage,* "His body the Church." But, "the Lord God caused a deep sleep to fall upon Adam; and while he slept* He took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken out of man made He a woman;" either causing the rib, or germ, so taken to expand to the

* "God caused a deep sleep to fall upon Adam, and He made it a deep sleep, that the opening of his side might be no grievance to him: while he knows no sin, God takes care that he shall feel no pain." No pain is a peculiarity of our illustrative process. Not so, in the case of Him who "tasted death for every man."

requisite size and symmetrical form of woman, or else, which is more probable, having modelled the beautiful, lifeless, human shape, with all its internal and external organs, so wonderful to think of, as in the case of Adam; then, instead of breathing into her nostrils the breath of life, the Lord God constituted her a living soul of the identical nature of Adam, by inserting the vital germ, graft, or rib taken from him, into the appropriate part of the body prepared to receive it. "And the rib, which the Lord God had taken from man, made He woman, and brought her to the man. And Adam said, This is now bone of my bone and flesh of my flesh: she shall be called Woman, *because she was taken out of man.*"* Here we see the first Adam and his bride in their pre-fallen purity; showing the peculiar twofold relationship subsisting between them—the fraternal, and the bridal.

Are there not divine mysteries deeply imbedded in this pristine narrative?—latent spiritual facts, presented to the spiritually educated eye of faith,

* "The woman was made of a rib out of the side of Adam. In this, as in many other things, Adam was the figure of Him that was to come; for out of the side of Christ the Second Adam, His Spouse, the Church, was formed, when He slept the sleep, the deep sleep of death upon the cross; in order to which, His side was opened and there came out blood and water, blood to purchase His Church, and water to purify it to Himself." See 1 John v. 6.

vastly more extensive than facts of ancient history? most intensely interesting as that particular page of history is? Do we not discover the introduction of a defined principle that is working out all the developments of that great Christian scheme devised by infinite Wisdom and Love? Have we not, thus early, in the Book of books, the primal type—the enigmatic shadow—of all those profound mysteries, in distant ages to be exhibited to an admiring universe? namely—the corresponding ultimate facts of the history and "mystery of Christ and His Church;" including the interim process of the regeneration, by a similar method and principle, of every child of God composing that mystic body? Was not the life communicated in the formation of both Adam and Eve, but especially of Eve, the very counterpart of the divine spiritual life communicated by regeneration to men spiritually lifeless toward God—"dead in trespasses and sins?" Adam, the fallible, was grafted upon Eve, the fallible, and both fell. "The last Adam," the Infallible—the Incorruptible Seed—is grafted upon fallen humanity, which is thereby raised to the infallibility of the perfected humanity of Christ.

The analogy of the formation of Adam may be recognised in the mysterious event of the Incarnation of the Second Adam, as it is written, "A

body* hast Thou prepared Me." And the analogy of the formation of Eve—so essentially derived from, and being in fact, a veritable part, or partaker, of the person of Adam—finds its spiritual parallel also, *first*, in the spiritual fact of every true believer being a veritable partaker of Christ by regeneration. And *next*, in the consummated scheme of the intimate union of Christ and the Church. So that, as Adam said of Eve, "She shall be called Woman, because she was taken out of Man," the analogy holds good in a remarkable way, for every regenerate one is called Christian, because a "partaker of Christ;" and His body, the universal Church, is called, "The Bride—the Lamb's Wife." In each of these three cases how Scripturally true:—"*No more twain, but one flesh.*"—"*That they all may be One.*"

Again, are not all those cementing, intimate, and spiritual relationships, which the Scriptures, in so many parts of the New Testament and of "Moses and the Prophets and in the Psalms," unfold and teach us, as subsisting between Christ and His people, individually—calling them His brethren, and Him our Elder Brother,—and in the mass, describing them as members of, and composing, His body, and that body as the Church—

* See DODDRIDGE on Heb. x. 5.

as His Spouse—"the Bride, the Lamb's Wife,"—Are not all these descriptive and family relationships, severally, and jointly, seen to subsist in the creation and relationships of this Adam-and-Eve type?*—this symbolic *nucleus* and *development* of the Universal Church?—The intensely cherished object, and the largest expression, of that *Infinite* "*Love which passeth knowledge.*" The great Apostle, when broaching this deep-toned dogma to the Ephesian Church, concludes his doctrinal improvement of the subject, saying—"This is a great mystery; but I speak concerning Christ and the Church." And this remarkable announcement is manifestly not introduced as an illustrative figure of speech, but as a transcendental fact shrouded in mystery; being sustained by so many other Scripture references, in addition to the inspiration of his own words in this announcement (Eph. v. 32; Ps. xlv.; Rev. xix. 7, 8, and xxi. 2—9).

"The *mystery* certainly was, that the Eternal *Son of God*, receiving the degenerate race of men into an *union with Himself*, should have *lived* with them with an affection *exceeding* that which is to be found among the most intimate *human relations.* This sublime doctrine had long been concealed, and cannot now be perfectly comprehended; and

* Of necessity, as well as symbolically, Adam and Eve bore both the *fraternal* and *marital* relations.

therefore may, with perfect propriety, be called a *mystery* in every sense of the word."*

With respect to our blessed Lord, as being the perfect pattern to His people in all the relations of human life, it is manifest that there is one in which His example, though existing in the higher and spiritual sense, is not at first sight apparent—that of marriage. For while, on the one hand, as Dr. Tholuck remarks,—"As regards the example of our Saviour, In the first place, it cannot be conceived that, possessing, as He did, such immeasurable perfection, He could possibly have found a friend, and far less a wife, fit in a human sense to be His other half. In the second place, His divine heart was far too great to have any need of such a helper, or to be satisfied with any single soul. Rather had He from the beginning espoused for His bride a great Church, which no man can number, even the vast multitude of those who should believe on His name." On the other hand, it may be conceived that, in "His everlasting love," and by the effectual working of His own specific principle, He procures the consummation of the Divine ideal; realizing to Himself, at once, a bride and a posterity to exemplify the complacent satisfaction, the unchangeable love, and

* See DODDRIDGE on Heb. x. 5.

eternal faithfulness, of the "Everlasting Father." "For thy Maker is thy Husband, the Lord of Hosts is His name; thy Redeemer the Holy One of Israel" (Isa liv. 5). "Come hither, I will show thee the Bride, the Lamb's wife" (Rev. xxi. 9).

"O Thou chaste and holy Priest, who, even while sojourning here upon earth, and wearing our flesh and blood, didst cherish only a spiritual love, sanctify our natural love that it may be more and more spiritualized. Free us from all defilement, impurity of heart, selfishness, and obduracy. Teach us to love each other as Thou hast loved us."

"Holy and chaste, O Lord, Thou wert,
So pure Thy love that it preferred,
Of Adam's fallen race,
To be Thy bride no single soul,
But yearned to comprehend the whole
Within its vast embrace."

THOLUCK.

See also Ps. xlv.; Matt. ix. 15; xxii. 2; xxv. 1; Luke iii. 29; 2 Cor. xi. 2; Rev. xix. 7; xxi. 2.

Furthermore—As in the noticeable instance of the Tree of Life, elsewhere remarked upon, as occupying so prominent a place* in the books of Genesis and the Apocalypse, may here be, also, noticed the same observable coincidence as regards the mystic marital subjects of Adam and Eve in the former

* Part III., Chapter 8.

book—and of Christ and His Church in the latter; with this further peculiarity respecting this mystery, that almost the central book of Holy Writ is the "Song of Solomon:"—"A divine allegory which represents the reciprocal love between Christ and His Church, under figures taken from the relation and affection which subsist between a bridegroom and his espoused bride; an emblem continually employed in Scripture." The true meaning of which, like other mysteries, though hidden now, we shall know hereafter in its full development and glory.

To pursue the idea, it may be noticed, that as Eve was a necessity—after Adam—on the stage of humanity for generating the race; so also was the "Second Adam," in the Divine plan, a necessity, after the fall, for regenerating out of the fallen race "the sons and daughters of the Lord Almighty." Hence the miracle of Eve's formation, and the greater miracle of Christ's advent in the flesh,—each by the agency of the divine *peculiar principle*. And hence the different methods of production—the natural and the spiritual; the first, by ordinary generation, the second, by extra-ordinary *re*-generation. Here we see the two federal heads of the two covenants, and the two developments of the human race. Of the first development, the Almighty is represented as standing in the relation

of Creator and Sovereign; and, in the last, in the superior relation of "God and Father of our Lord Jesus Christ," and *of all who, of Him,* and by the Spirit, *are "born again."* The first Adam is represented as the head of the natural development; "the Second Adam, the Lord from heaven," as the Head of the spiritual development. Eve is represented as a bride and necessary medium of the human race; while the Church ("the Spirit and the Bride"*) is the corresponding medium of the redeemed family—"the general assembly and Church of the Firstborn which are written in heaven."

The earliest Scripture also narrates, how the first Adam was made, in respect of certain intellectual and moral endowments, in the image and likeness of God; while Eve, his twin-sister-bride, was, germinally, abstracted from his side, and therefore stood in the same relation to God as Adam did. Analogically—The later Scriptures reveal "the last Adam" as abnormally born in human nature; and further, as the crowning sequel of His great mission, imparting from Himself to His believing people—to each and all, the new nature, whereby they partake of the sonship relation—of course in the limited sense—which He

* Rev. xxii. 17.

Himself bears to His Father.—As brethren of Christ, they are children of God, sons and daughters of the Lord Almighty. And thus—pursuant to the Triune counsel and purpose, and in Scripture phraseology—He constitutes, and ultimately "presents, to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but holy, and without blemish"—in St. John's vision, called—"the Bride, the Lamb's Wife:" beautifully answering, in antitype, to that oneness, union, and relationship, that existed in the case of Adam and Eve as they proceeded pure, and loving, and beautiful, from the hand of their Maker. Hence we glimpse the meaning, or at least the spirit and appropriateness, of our glorified Lord's startling promise in the Apocalypse, applicable alike to each member, and to the entire family, of the redeemed—a promise so transcendent as to bewilder our apprehension, (yet, under the present view, how reasonably and universally usual for the bride to be associated with her lord):—"*To him,*" to them, to her, "*that overcometh*"—by meekness, patience, and faith, the obstacles in the way of this blessed consummation—"*will I give to sit with Me in My throne even as I*"—by patient endurance unto the cross, "*overcame*" all the obstacles in the way—Righteousness, Justice, Truth, on the one hand—Satan, sin, and death, on the other—"*and*

am set down with My Father in His throne"—the majestic, eternal, ineffable "*throne of God and of the Lamb,*" whence issues the "*River of the Water of life*" (Rev. iii. 21, 22, and xxii. 1).

In the great Jehovah's comprehensive aad marvellous dealings with the human race, in accomplishing this, the grandest of His Almighty and beneficent purposes, it is interesting to trace and sum up the various manifestations of the agency of this unique and quickening principle, as stated and implied within the area of Holy Writ:—

1st. In the creation of Adam: his inert material form quickened into physical and intellectual life by the Divine breath.

2nd. In the derivative formation of Eve, with all the symbolizations evolving from the history of this original pair.

3rd. In the incarnation of Christ, the second Adam, the quickening Spirit.

4th. In Christ, the quickening Spirit, reanimating on the third day His own dead body.

5th. In Christ, the quickening Spirit, regenerating dead souls into the life of God, preparing and fitting them for the future state.*

* Of Solomon's temple, that magnificent material type of the Spiritual Temple of God, composed of "lively stones," it is expressly recorded, in beautiful harmony with the

6th. In the quickened spirits of the saints, at the resurrection of the just, quickening, by the power and promise of God, their own rising bodies into spirituality and immortality.†

7th. In Christ imparting from Himself immortal life, and endowing with endless bliss, His bride, the Church; as Adam was the medium of natural life and its eventualities to Eve, and to their posterity. (See John xvii. 21, 23.)

Spiritual process of "bringing many sons unto glory," that—"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

† See page 171 "The Rationale."

Part III.—Chapter XVI.

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Both Jews and Gentiles are all under sin.
There is none righteous, no, not one.
There is none that seeketh after God.
Ps. xiv. and ROM. iii. 9.

"We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that, being (*first*) justified by His grace, we should (*then*) be made heirs according to the hope of eternal life."—TITUS iii. 3—7.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—EPH. ii. 8.

"Being born again of Incorruptible Seed."—1 PETER i. 23.

"Two immutable things—in which it is impossible for God to lie."—HEB. vi. 18.

CHAPTER XVI.

RESULTS OF COMPARISON—SUMMARY OF ANALOGY.

THE number of orthodox Christians is infinitesimally small who have not taken for granted, upon the united testimony of universal facts and Holy Writ, that fallen human nature, without super-human interposition, is "beset behind and before" with two grave impossibilities. First—as proved by the experience of some six thousand years—the impossibility of producing a good, that is, a perfect specimen of sinless Humanity by the ordinary course of nature. And, second—as a consequence of the first—the utter impossibility of either Jew or Gentile attaining, by any human process, to a state of goodness and moral rectitude, such as to make a man imperturbably peaceful and happy on earth, or to fortify his heart with a truthful sense of God's approving love, and an assured expectation of eternal blessedness.

But what blighted humanity—ancient and modern, with its numberless, but fruitless, efforts has, notoriously and universally, failed to effect in regard to man's chronic alienation from his Maker—"*could not do*, in that it was weak through the flesh"—through an inherent tendency to sin—"God, sending His own Son in the likeness of sinful flesh," has (in part and in prospect*) most triumphantly accomplished: destroying all the opposing, and all but insuperable, impediments, by introducing *peculiar methods* to effect the pressing necessity,—"the principles of the doctrine of Christ."

Those peculiar methods—the mission and work of Christ, and the mission and work of the Holy Spirit—it has been attempted to show, are not only Divinely set forth in Revelation, but as Divinely shadowed forth by Nature in her horticultural innovation, which has established a corresponding abnormal law, or peculiar method.

The introductory chapter raises this enquiry—"Is there to be found in the Creator's works, and methods of working, in Nature, any specific resemblance, embodied in any well-established fact or process, that may reasonably be taken *as a designed analogy* between such works and ways, and the peculiar doctrines and deep mysteries of Inspiration?" To this we have suggested an answer,

* 1 Peter i. 8.

by stating *Nature's comprehensive parable* with its interpretation: assuming, that the very few abnormal peculiarities perceptible in the physical works of God are a safe argument for, and a truthful illustration of, the analogous spiritual facts and truths revealed in the written Word of God; and consequently testifying their unity and their corroborative purpose.

We have ventured to assume that, in the Revealed Word of the New Covenant, there are many statements and expressive terms so transcendental, so utterly beyond the range of ordinary conception, as to require a *glossary*, or emblematic illustration, to aid our comprehension of their true meaning; and further, that, to meet this extremest of all human problems, such a glossary must be no less than superhuman. It is, nevertheless, most obviously true that this *extra aid is not* indispensable to our being made, by the teaching of the Holy Spirit, "wise unto salvation," as proved by the fact of its absence, or nonrecognition, during all the previous ages of the Church. But in these days of searching enquiry into the *true import of all that is revealed*, yet "hard to be understood" (more especially those inspired utterances relating to the highest and ultimate truths,—those which ascribe sonship and heirship to the regenerated, and which must have a *definite*, though *latent*

meaning), the recognition of the *glossary* supplied by a unique phenomenon of Nature, may fairly be accepted as a reserved and providential interposition of the Divine Spirit to meet, in this respect at least, one of the requirements of the age in which we live.*

Reviewing, gathering together, and summing up, all the aspects under which this analogy holds good, there would seem to be a *peculiar fitness* in the history of the Budded-Standard-Rosetree, to illustrate, analogically, the Christian life; and thereby to evidence Christian Truth. Surely it may claim to be the interposed and *designed expression of visible and appreciable fitness.* And why not? Is it not as probable, as it is feasible, that the Great Teacher would, from time to time, from century to century, illumine the obscurer passages of His revealed Word by light beaming from His own physical facts—especially such as this phenomenon reflects—a superinduced ordinance of His providence in nature—as well as by His people comparing one part of Scripture to interpret another? If, as Luther says, "everything which God has created is a little vocable from His grammar by which He discloses His hidden nature," may it not be equally inferred that this anomalous work of His hand in the domain of Nature, is the

* See paragraph, page 51-2, and Appendix D.

intended index to sublimer facts? Are not the *three volumes of His Great Book,* in their several departments, wisely designed to expound and illustrate each other? Did not the Lord Jesus in His personal teaching, and do not all the Scriptures in theirs, appeal, continually, for illustration to the other two Divine volumes?—pressing into this service all sorts of facts in Providence and Nature? Surely there is both feasibility and high probability in this assumption. And signally so arising from *this* notable circumstance of the Standard-rose tree, our typical emblem, that *it is not a natural growth,* pure and simple, but—denoting its representative mission—manifestly and singularly, an artificial growth—originating in, and dependent upon, foreign agency,—a grown up, deteriorated, bare, wild stem *crowned* with the extraneous excellence and beauty of its new nature; thus palpably embodying the Divine teaching, not only of the complex life peculiar to the Christian pilgrim in his progress towards ultimate perfection, but, graphically, demonstrating also, the problem of the mutual subsistence of the two components of the complex life, and their separate and combined action (Rom. vii.). That singular feature—*the wild, naked, stem*—is as instructive as it is singular and artificial, exhibiting a truthful parallel; for while it faithfully represents the deteriorated condition in which

both subjects, the new-tree and the new-man, are, *in themselves*—utterly destitute of native excellence—it is a feature that, to a nicety, corresponds with the Apostle's parallel description of the complex Christian, "In me, that is, in my flesh dwelleth no good thing."—"But Christ liveth in me." That symbolic feature also aptly shows, *therein and thereby*, the mutual liability of the two renovated subjects to exhibit a tendency to the old-nature propensities *even in their renewed condition* (which to the Christian is but the transition-life;) but showing at the same time the prescribed and imperative necessity, in each case, of nipping in the bud every native tendency to retrogression,—the necessity of watchfulness and obedience, either to the floral purpose, or to "the high calling of God in Christ Jesus."

The Standard-Rose-Tree, furthermore, exhibits, in its abnormal and artificial growth, this interesting parallel—its extraneous life, and its crown of beauty, elevated, as it were, on a monumental column or pedestal, and thus, not concealing, but openly declaring both its native degeneracy and its regeneration; corresponding with the genuine Christian in his habitual self-abasement, and equally habitual exaltation of Him whose Name he bears —a monumental transcript of Him to whose spotless pattern he is "to be conformed."—"They are

upright as the palm." "Each walking in his uprightness." "*Sincere* and without offence till the day of Christ."

As "the Heavens declare the glory of God," so, all the departments of Creation proclaim the "Eternal Power and Godhead." "The Testimony of the Rocks" reveals the antiquity of Earth and, inferentially, the Infinitude of its Great Founder. "All the trees of the wood, fruitful trees, and all cedars," show forth every day, and year by year, the beauty and the frailty of man—the intelligent tenant of Earth. While the mission-"trees of God" (abnormally raised by grafting, like the parallel human trees by regeneration, and, in the required sense, likewise raised through "abundance of grace" and by "the gift of" a new nature) corroborate, as with a voice divine, *the full and perfect Revelation of God;* unveiling, to the sons and daughters of Adam, "the Way, the Truth, and the Life," *by Whom, and how,* they may become "sons and daughters of the Lord Almighty."

Summary of the Analogy.

The following aggregation of corresponding facts and mutual resemblances—with many others noted in this book—which support this *Scripture-and-Nature theory of the one Great Author of both—*

may reasonably claim, on its behalf, to rest on a basis immeasurably broader and deeper than that of accidental coincidences—a mere fortuitous assemblage of striking similarities. Unless, indeed, it can be proved that some insidious fallacy underlies the whole.

1st. That the vegetable kingdom of God should exhibit to the human family, in its lapsed moral condition, a preternatural fact, or innovation upon a uniform law, so conspicuously in unison with the essentials of Christianity as that we have been contemplating: an innovation perfectly unique, both in kind, and in its property of changing and permanently renewing individual character: and, in itself, so instructively analogous, in its action and results, to the one great, corresponding fact, or innovation upon the uniform laws of nature, so essentially operating in God's kingdom of Grace.—(See Gal. iv. 4, 5; and Part III., chap. iii. viii. and ix.)

2nd. That the advent of each Innovation—in respect to its record in what may, separately, be termed the revelation of Nature, and the revelation of Grace—appears to have been comparatively contemporaneous (see Gal. iv. 4, 5, and page 62), and their results comparatively progressive, likewise, since the Christian era.

3rd. That a vein of parallel coincidences may be seen running throughout the course or history of

these two facts in the two kingdoms: a circumstance appealing to the conciousness of all men—the learned and the rude.

4th. That this superinduced vegetable innovation is capable of being regarded as a *fitting Supplement* to the original book of Creation or Nature: designed to meet man's subsequent anomalous condition as a helpless sinner, and adapted to convey, to such as have eyes to see and ears to hear, a manifest *endorsement, under God's own hand,* of great corresponding truths made known by the Gospel of Christ.

5th. That this singular vegetable innovation should prove to be a four-fold exponent, in itself, (of the four components) of the *one* great fact of Divine Grace—viz., the purpose and love of God the Father—the mission and work of God the Son—the agency of God the Holy Spirit—and the salvation of man.

6th. That this horticultural, living, palpable fact stands out, *alone,* in the circumference of God's material creation, in the peculiar sphere it occupies, not only as a very remarkable illustration of Revealed truth, but as a perennial illustration of that truth,—the analogous working-out of "the principles of the doctrine of Christ"—and of its results, "year by year continually."

7th. That these two extra-ordinary facts, of the

two kingdoms of Nature and of Grace, have in them so much in common as to proclaim, unmistakably, their common Author; both of them being super-additions to, or interferences with, that system and order of Creation of which, at the time, and as a whole, Infinite Wisdom, with Divine complacency, has recorded—"And God saw every thing that He had made, and behold it was—*Very Good.*"

Lastly—The *two great points* of Theological science, or rather of Scriptural Christianity, which by this method it has been attempted, in humble dependence on Divine aid and the guidance of the written Word to illustrate, are, *first*—The essential change wrought in the Redeemed by Regeneration. And *second*—The profound mystery of their consequent, and corresponding, relationship, union, and "fellowship, with the Father and with His Son Jesus Christ" by the agency of the Holy Spirit, and by Him expressly revealed in Holy Writ.

> . . . "What is it? Weighed aright,
> 'Tis Nature's System of Divinity,
> . . . Scripture writ by God's own hand—
> Authentic Scripture—uncorrupt by man."
>
> *Night Thoughts.*

THE END.

APPENDIX.

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APPENDIX.

THE following Extracts from distinguished Authors are, variously, much to the purpose of the foregoing Treatise:—

A.

HUMAN REGENERATION.

"Nothing is better attested than the fact that men of our race do undergo changes of character and life that can no way be accounted for without some reference to a supernatural power such as Christianity affirms in the doctrine of the Spirit. The subjects themselves can no way account for the change, except by the supposition of a Divine agency in them superior to the laws of natural development, and also to any force of will they could themselves exert on their own disposition, and moral habit of their previous life.

"To change the type of a character, and above all to do it in such a manner, that from and after a given date it shall be confessedly more different than if a thief should become suddenly honest, a licentious man suddenly and delicately pure, a violent gentle, a cowardly brave—this, it will be agreed, is a thing most difficult to be accomplished. Many will even declare it impossible. . . . . Whoever undertakes any such improvement of his character, in a bad point, doing it *by his will*, we expect to see relapse and fall back. We have a way, indeed, of saying, 'it is

in him,' when a man is repressing his particular sin, by which we mean to intimate our conviction, that what is in him will assuredly come out and show itself, even more flagrantly than ever. Thus we reason, and we are right in it, if no account be made of faith, and the influence of a superior power. . . . . Now, in these changes of spiritual experience, called conversions, the Christian Word, and the truths of the life of Christ, are commonly supposed to have an important instrumentality. The subjects uniformly say it, in the confessions they witness. They suppose that God, revealed in Christ, is so, by a transmission inward, revealed in their consciousness.

"The case of Paul is familiar, and it is remarkable that no other ancient human character comes to us attested, in its genuineness, by such evidence. Whatever the learned critics say, or assume to show, concerning the Gospels, there is certainly no myth in the Epistles. When they come to these, their theory breaks down, their occupation is gone. That such a man as Pliny lived, and such a man as Cicero, is not so well attested, or shown by as good evidence, as that Paul the Apostle lived, wrote the Epistles ascribed to him, and bore the double character, first as a persecutor and fierce enemy of the Cross, then by the grace of God revealed in him that of a preacher of the Cross; sacrificing all things, enduring all pains and sacrifices, for the name of Christ his Master. This change, he tells us, was a change supernaturally wrought, gives us the day and the hour on which his bad career was stopped, and shows himself to us and all the world from that moment onward to be another man. From a bitter and most relentless persecutor he has become a believer in Christ—the most powerful and chief advocate of His gospel. A profound self-evidence verifies the man and the change, and the divine life in him is not less visible. His own account of the change, which he testifies openly in every place, is that,

'by the grace of God,' he is what he is—new created in Christ Jesus unto good works.

"And of such examples the Church is full in all ages. And they are so well attested, in myriads of cases, by the practical results of the life as to make the unbelief which denies their verity, or classes them as examples of spiritual illusion, a prejudice that amounts to weakness, or supposes a real incapacity for evidence." H. BUSHNELL, D.D.,

"*Nature and the Supernatural*" (pages 300—303).

B.

THE VALUE OF NATURE'S FACTS IN ILLUSTRATING SPIRITUAL TRUTHS.

"In Scripture there is no shyness in illustrating Divine things by reference to the Natural. On the contrary, we are perpetually reminded that the laws of the Spiritual world are in the highest sense laws of Nature, whose obligation, operation, and effect, are all in the constitution and course of things. Hence it is that so much was capable of being conveyed in the form of parable—the common actions and occurrences of daily life being often chosen as the best vehicle and illustration of the highest spiritual truths. It is not merely, as Jeremy Taylor says, that 'all things are full of such resemblances'—it is more than this—more than resemblance. It is the perpetual recurrence, under infinite varieties of application, of the same rules and principles of Divine government,—of the same Divine thoughts, Divine purposes, Divine affections. *Hence it is that no verbal definitions or logical forms can convey religious truth with the fulness or accuracy which belong to narratives taken from Nature*—man's nature and life, being, of course, included in the term. The same idea is expressed in the passionate exclamation of Edward Irving:—'We must speak in parables, or we must present a wry and deceptive form of truth; of which choice the first is to be preferred, and our Lord

adopted it. Because parable is truth veiled, not truth dismembered; and as the eye of the understanding grows more piercing, the veil is seen through and the truth stands revealed!' Nature is the great parable, and the truths which she holds within her are veiled, but not dismembered."—"*Reign of Law*" (page 51).

C.

"Every one Truth is connected with every other Truth in this great Universe of God. The connexion may be one of infinite subtlety, and apparent distance—running, as it were, underground for a long way, but always asserting itself at last, somewhere, and at some time. Every truth, which is truth indeed, is charged with its own consequences, its own analogies, its own suggestions."—*Ibid* (page 54).

D.

NATURE YIELDING A KEY TO "SOME THINGS HARD TO BE UNDERSTOOD."

"One great distinction to be kept in view, in acquiring knowledge of God and Divine things, is the distinction between the power of discovery and the power of recognition. There are many things which we can recognise as true when they come to us from without, which we should never have been able to discover for ourselves. They so fit into the facts of nature, as to connect those facts together, that we at once perceive their coincidence with the requirements of thought. It is like the effect of a key upon a complicated lock, which we have been endeavouring in vain to open. The key fits into all the wards, it throws the bolt, and in a moment the door is open. Frequently in the progress of human knowledge, such truths have been arrived at as if by a kind of inspiration, rather than by a process of reasoning and discovery. To use the common expression, which is

indeed the most accurate and the best, they flash upon the mind, and their truth is instantly recognised, before any process of proof has been applied to place them on the basis of demonstration. If this be true even of those truths which belong to science, and are capable of being proved by its own peculiar methods of vindication, much more may it be —much more must it be true of those great moral truths, which depend for their recognition on evidence of another kind. I do not say that this self-evidencing power extends to all the truths which are the proper objects of Belief. Some of them lie not only beyond the region of discovery, but beyond the region of recognition. They belong to those things of which we have no knowledge, and can have no conception. They are to be received therefore like many other things, on evidence only of the authority which tells us of them. *How far the types and the abundant mysteries of Nature may help us in forming a shadowy conception even of some of these, is a subject obscure indeed, but of inexhaustible interest.* For unquestionably we have in respect to the things unseen some standing ground of knowledge in the things we see. There are two great provinces of thought, which together include the whole subject matter of Religion. The one province is the nature and character of man, the other is the nature and character of God. Separable and yet inseparable, distinct and yet united, all theologians must deal with both; for it is in the relation which exists between Man and his Maker that all Theology consists. Now all that relates to our own nature is directly open to our investigation; and although it be an investigation more difficult and obscure than that respecting the structure of our bodies, still it is a field within which reason and observation can carry us a long way, both in discovery and recognition of truth. If, therefore, within this territory we discover facts which require some correlative explanation drawn from the territory beyond, and if the doctrines of Revelation do fit into these facts and do supply at least some measure

of explanation of them, then the mind and intellect of Man sees in that fitness a kind of evidence, which is one of the stongest foundations of Belief.

"Thus, for example, there is one at least of the fundamental doctrines of Christianity which some philosophers denounce with indignation as the purest invention of priestly dogmatism, but which, nevertheless, is almost as clearly expressed in the writings of the great heathen moralist as in the writings of the Apostle. This is no other than the corruption of human nature—the strange, and as regards all the rest of Creation the anomalous, fact that man does and tends habitually to do, that which he knows to be against both his duty and his interest. 'I see a law in my members warring against the law of my mind'—this is the language of St. Paul. 'There is therefore something in man's nature which is antagonistic to his reason, and fights against it'—this is the language of Aristotle. No naturalist could write a natural history of Man with that fulness and accuracy of description as regards character and habits which he would think essential to his description of a bird or of a beast, without directing prominent attention to this peculiarity of the species. I need not say what a root doctrine this is in Christian Theology—how much depends upon it—how much is related to it in the announcements of Revelation—nor need I say what a mystery it is when we come to think of it in the light of reason—how it calls for some explanation in the history of the past, and excites not less naturally some hope and expectation of deliverance in the prospects of the future. This is one instance out of many in which truths strictly ascertainable by reason and observation stand in close relation to others which belong to revelation. But undoubtedly of these last some lie beyond the limits alike of discovery and recognition. Even when fully received and believed, they leave endless mysteries unexplained and endless difficulties unremoved. This also is one of the wonders of our nature, that we have faculties impelling us to desire and long for knowledge which we have

no powers enabling us to acquire. Part of that knowledge revelation does indeed communicate from without, but part only. It does not tell us, nor does it profess to tell us, more than a fraction of all we seek to know. Even that which has been told us, has been told us in fragments and in unsystematic forms, leaving questions of infinite interest unsolved, and a thousand natural curiosities of the mind unsatisfied. *Now, the great effort of Theology in all ages has been to fill up in detail that which is told in outline only—to define that which has not been defined—to explain that which has not been explained—to clear up that which has been left obscure.*"

"*Good Words*," Nov. 1867, page 767-8, by DUKE OF ARGYLL.

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